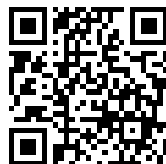

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A
KONKANI GRAMMAR

BY

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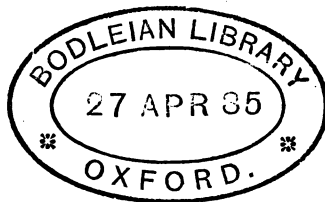
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P R E F A C E

THIS Grammar was at first intended for private circulation among the Missionaries of this Vicariate. Hence there are many things which will probably be unintelligible to the general reader. It was only when a great portion had already passed through the press, that at the repeated request of friends it was thought not imprudent to present it to the general public.

This book in the main has been composed, on account of urgent necessity, within a few months, without any other assistance than what could be derived from a study of the spoken language in its many varieties, choosing the forms which seemed to be more exact and forming some general rules by way of induction, and this, after a year and half's acquaintance with English and Konkani. Hence the reader cannot expect either a perfectly English style or a masterly arrangement of the various parts of the Grammar, or a thorough accuracy in the formation of rules, or faultless purity in the Konkani language itself.

One word about the second appendix. After careful consideration the author has deviated from the common way, in writing Konkani with Kanarèse characters, and this for the reasons touched upon in the *Parergon*. If this new way does not prove suitable, the common one can be kept.

In some secondary points, however, on account of hurry, a constant manner of writing in this new way could not be preserved.

Such therefore as this work is, it is offered first to the Missionaries, in the hope of its promoting God's glory, to whose help is due whatever good there is in this Grammar, and secondly to the Konkani public, in the hope of its stimulating the further study of their long neglected language.

Mangalore, January 1882.

A. F. X. M.

J. M. D. G.

Advertisement

In order to have a more complete or exact notion of the various points of the Grammar, the corresponding pages of the *Parergon*, p. 395, must be consulted.

PART I. ORTHOGRAPHY

CHAPTER I. ALPHABET

The Konkani language was formerly written with the alphabet called Bālabōdha or Nāgar; sometimes it was written with the Mōḍi Alphabet, which is the Mahrāṭṭi Alphabet. Now the Kanarese Alphabet is generally used, and although it does not express all Konkani sounds, yet it is better adapted for this than the Latin Alphabet. But as the Kanarese Alphabet is not known to the greater part of my brethren, for whom I write, I shall use the Latin Alphabet, with the required modifications, which I am going to explain.

First of all, I premise that I pronounce and read all Konkani words written with Roman characters, as Latin is pronounced and read in Italy and more or less also in England by Catholics, with some few exceptions to be explained later on.

Now let us explain the Konkani Alphabet and the modifications to be introduced in the Latin Alphabet in order to make it express the Konkani sounds.

Although I am aware that many things should be said about this point of Orthography, yet I will limit myself for the present to the most essential observations.

The vowels are the same as in Latin, but each simple vowel has two sounds and in Kanarese two different characters: one sound is long, the other is short. The long vowels are

pronounced slowly and have the stress of the voice upon them. The short vowels are pronounced quickly and have no stress of voice upon them. Thus the Konkani long and short vowels are not very different from the long and short Latin vowels. The short **a** is considerably different: it can be best learned from a teacher. The nearest approach to it is the short **u** in English, *e.g.* *but*, or the **a** in *farō*; although even this **u** and **a** are not the Konkani short **a**. In words of more than one syllable, this **a** short is pronounced almost as a short **o**.

I shall mark, *if required*, the long vowels by this sign $\bar{\quad}$, placed above the vowel, the short vowels by this sign $\acute{\quad}$.

Moreover some vowels may have an open or a closed sound as in Italian *l'oro, loro*. I shall use the sign ˘ to indicate the open, and the sign ˙ to indicate the closed sound, *when it may be required*.

Besides the usual full vowels **a, e, i, o, u** there is a half vowel; this is not an **a**, not an **o**, not an **u**: it is a middle sound similar to the half vowel which is added by the Romans to the words which end in a consonant. This sound is necessary, chiefly when a word ends in a double consonant; because without pronouncing this half vowel, the double consonant cannot be heard. Moreover there is a vowel, which may be called nearly **u**, because it sounds almost like **u**. It occurs in many words which have the accent upon the preceding syllable, *e.g.* *kēsū*=hair. It is similar to the preceding half vowel; yet there seems to be some difference.

As in Konkani no word can end in a pure full consonant, it will not be necessary to express this in writing, if this general rule be remembered, *i.e.* that no word can end in a pure consonant. Hence, if a word ends in a consonant in this Grammar and in the Dictionary, this half vowel must be always understood. It is true that there are degrees in the pronunciation of it, so that sometimes it is hardly heard, sometimes it seems to be half **a**, etc., yet for the present these

niceties may be omitted. If it be required sometimes to indicate it, I shall write it *a*, as I write *u* the nearly *u*.

What I said, that no Konkani word may end in a pure consonant, is true; if we write Konkani according to Kanarese. But if we do not take this into consideration, we may say that in Konkani words may occur ending in a pure consonant, as in European languages. Of course at the end of each word ending in a consonant, a kind of half vowel is, I may say, naturally pronounced; but this is not a thing peculiar to the Konkani language. This is one of the reasons why the Kanarese alphabet, following the Kanarese rules, is not perfectly suitable to Konkani.

The consonants are the same as in Latin, except that

1. *d*, *dh*, *n*, *l*, *t*, *th* may have two sounds, *i. e.* either as in Latin (about *dh*, *th* see below) or a sound which is got by turning the tip of the tongue upwards, so as to touch the roof of the mouth far away from the front teeth. For this reason they may be called cerebral consonants. I shall mark these cerebral consonants with a dot under them, *e. g.* *ḍ*. The best way to pronounce, at least approximately, the cerebral sound of *ḍ* and *ḍh* is to pronounce it like the English *r*, viz. not full as in Latin, but half only. Yet this *ḍ* and *ḍh* do not always take such a sound, *i. e.* of the English *r*. Use will teach you.

2. *k* or *c* hard, *g* hard (as *g* in *gallus*), *g* soft (as *g* in *genus*, or as the English *j*), *ç* soft (like *c* in *cinis*) *t*, *t*, *d*, *ḍ*, *p* have two sounds, *i. e.* either as in Latin (and *t*, *ḍ*, as explained above) or aspirated, as if there were an aspirated English or German *h* after the consonant, to be sounded distinctly from the preceding consonant, *e. g.* *d'h*. It is nearly expressed in the Irish pronunciation of the word *which*. I shall mark these consonants with an *h* written after them, *e. g.* *th*.

3. The Latin *c* and *g* may change in the same word, the soft sound into a hard sound: *e. g.* *ager*, *agri*; *g*, in the Nominative is soft, in the Genitive is hard. Not so in Konkani. If *g* in the Nominative has a soft sound, it keeps it in all cases; and if it has a hard sound, it keeps it in all cases. The same must be said of *c* hard or *k* and *c* soft. For the sake of dis-

inction I shall write the soft *g*, *j*. But this *j* must be pronounced sometimes rather like *ǰ* (which sound can be explained only orally) or thinner than the English *j*. The hard *g* I shall write *g*. For the same reason I shall write the soft *c*, *ǰ*, and the hard *c*, *k*. So there is no necessity of a pure *c*; for its two sounds are expressed either by *ǰ* or by *k*; yet, wherever *c* occurs it must be pronounced according to the Latin, namely before *a*, *o*, *u* as *k*, before *e*, *i* as *ǰ*. To express, if required, the Latin *j*, I shall use the English *y*.

4. In Konkani there are five similar sounds, namely the first as a hard *s* (as in *assis*), the second a soft *s* (as in *rosa*), the third a hard *z* (as in Ital. *sazio*), the fourth a soft *z* (as in *Zephirus* or *zio*), the fifth a very strong *z* (as in German *Zeit*). The first and second sounds very seldom occur; but the others are very frequent. In order to simplify, I will not introduce signs for the first and second sound; where they occur, I shall mark expressly their sounds. I mark the hard *z* by *s*, the soft *z* by *z* only, the German *z* by *tz* or *ts* or *tš*.

This *s* may have many degrees, *i. e.*, from a sharp Latin *s* to the hard Italian *z*. For the sake of simplicity, I express all these sounds from the sharp Latin *s* to the hard Italian *z* by *s*, leaving those degrees to be learned by practice.

5. The Latin sound expressed by the Latin *sc* in *scientia*, and in English by *sh*, I will express by *š*.

6. In Konkani there occurs at every step the nasal sound expressed in Kanarese by *o*. If this sound occurs in the middle of a word, it does not differ much from *m* or *n*. So in order to simplify, in the middle of a word I shall write it by *m* or *n*. But at the end of a word, it has also the same sound, namely, of an indistinct *m* or *n* pronounced through the nose; but as in Latin a final *m* or *n* has not such a sound, I shall mark this nasal sound at the end of a word by *m̃* or *ñ*.

7. The Latin compound consonant *gn* as in *magnus*, is usually pronounced, separating both consonants, as if it were written *g-n* or, as they pronounce it in German, *e. g.* *Ig-natius*. So in order to make this clearer, I write the two consonants

separately g-n. If the consonants gn are written united, then they should be pronounced as nh in Portuguese, viz. as one sound, and as in Italian is pronounced in the word *mugnajo*. This is chiefly the case in the Portuguese (or derived from the Portuguese) family-names, e. g. *Norogna*.

1. Often I write the family-names having this sound gn by nh in the Portuguese way, because this is the custom.

2. Moreover lh, occurring in the family-names is pronounced as in Portuguese, i. e. as gl followed by i in Italian, as in the word *figlio*; e. g. *Coelho*.

3. If sç occur, it cannot be pronounced as in Latin (*scientia, seala*), but the consonants must be pronounced separately as if it were written s-c; e. g. *hās-çem* = to laugh.

4. Some other sounds should be noticed, but for the present may be omitted. But exactness would require them, as also exactness would have required me to explain the above given sounds more distinctly, with some exceptions and niceties.

The following then is the Konkani alphabet written with Roman characters, modified:

ä, Ä = short a (often very near to ó)	é = closed e
ā, Ā = long a	è = open e
a = common a	eñ or eñ̃ = nasal e
ḷ = half a	f = common f
añ̃ or añ̄ = nasal a	g = hard g, as gh in Latin
b = common b	gh = g hard aspirated
bh = b aspirated	j = g soft, as j in English
ç = c soft	jh = the preceding aspirated
çh = the preceding aspirated	h = h aspirated as in English and German
k = c hard, English k	ĩ, Ĩ = short i
kh = the preceding aspirated	ī, Ī = long i
d = common d	iñ̃ or iñ̄ = i nasal
dh = d aspirated	i = Latin common i
ḍ = d cerebral	l = common l
ḍh = ḍ aspirated	ḷ = cerebral l
ë, Ę = short e	m = common m
ē, Ē = long e	n = common n

ṅ = n cerebral	th = t aspirated
ḍ, Ḍ = short o	ṭ = t cerebral
ō, Ō = long o	ṭh = ṭ aspirated
ó = closed o	ü, Ū = short u
ò = open o	ū, Ū = long u
o = common o	uṁ or uñ = nasal u
oṁ or oñ = nasal o	u = half u or nearly u
p = common p	v = v as in Latin, sometimes nearly u
ph = p aspirated, nearly f	y = y as in English
q = as in Latin (qui).	tz or ts = very strong z, as in German
r = common r	kš = the Latin x
s = z hard, as in sazio, or as s in est	ṁ or ñ = nasal sound
z = z soft, as in zio	" = sign of the accent (see below)
š = sh in English	
t = common t	

The signs of aspiration of the cerebral sound etc. will only be used when necessary. Sometimes by omitting some of these signs, the meaning is entirely changed; *e.g.* sōḍ=leave, sōd=seek, *etc.*

If we had to write Konkani with Kanarese letters, some other observations would be required, chiefly to show how pronunciation can agree with writing; *e.g.* what is written here e and ea should be written ye and ya; au should be written avu *etc.*

1. One consonant is often changed into another for the sake of euphony, *e.g.*

a) All Adjectives ending in so or zo in the Nominative Singular Masculine change the s or z into ç or j in all other cases and genders; *e.g.* mozo=my; *fem.* moji.

b) A word ending in z or s in the Nominative Singular changes this s or z into j or ç or ś; *e.g.* sānz=evening, sanjer=in the evening; monis=man, monśāk=to the man.

c) S followed by another s or t becomes ś, if the second s is changed into ç on account of Declension; *e.g.* has-ta=laughs, haščem=to laugh.

d) The nasal ṁ or ñ becomes a pure n, if by inflexion a word loses the consonant joined to ñ or ṁ, so that ñ be followed by a vowel, or by another n; *e.g.* burgeanō=O children!

e) The nasal sound ñ which is hardly heard at the end, is very distinctly heard if, by adding some letter, it becomes medial; e. g. atañ = now, atañtz = just now; saddaṅ = always, saddaṅtz = always (emphatic).

f) The half vowel a, which, if final, is hardly heard in many cases, is very distinctly heard if by adding a syllable it ceases to be final; e. g. apun = himself; a is not heard, although if we write it in Kanarese, we should put the semi-vowel a. But if we add to apun the emphatic tz, that a appears = apunatz.

g) Common people often pronounce ħ instead of s; e. g. aha, instead of asa; kähālo instead of kāsālo.

2. I said above that the Kanarese alphabet is not quite suited to the Konkani language, because there are some sounds which cannot be expressed exactly by the Kanarese alphabet. They are chiefly these: the hard Latin s, the soft Latin s, z, tz, ū. Moreover many names have the half vowel in such a slight degree, that they seem to end in a consonant. But in Kanarese we cannot express this exactly.

3. The sound expressed by tz sometimes seems to be rather t̃, sometimes tz; hence sometimes it may be found written tz, sometimes t̃ or ts. The sounds tz or ts are almost the same; t̃ inclines a little to ċ, preceded by t; nay sometimes it is not clear whether it is ċ or t̃ or tz.

4. Finally, the compound vowels (as all others) ei, ai, au, oi, ou, etc., as hinted, are pronounced in the Latin way; hence, e. g. baunta is pronounced not as in *taught* but as ou in *house*: ou is not pronounced as in *house*, but with the sound of o in *note*, followed by the sound of u in *rule* etc.

CHAPTER II. ACCENT .

In order to enable ourselves from the very beginning to read correctly we must know something about the accent.

As a general rule all Konkani words have the accent on the last syllable.

1. I do not reckon as a syllable that which ends in a or ū. Hence the accent falls upon the preceding syllable, because the preceding syllable is truly the last full syllable.

2. If the last syllable is a diphthong, usually the first vowel has the accent, although there are some exceptions; e. g. ui'' = yes; kai'' = when; khai'' = where; t̃ai'' = there.

3. I shall mark in the Dictionary the accent in doubtful cases. If nothing is noted about diphthongs, it must be understood that the accent is on the first vowel.

Exceptions

1. The cardinal numbers from 11 to 18 inclusive, (according to low castes), and

2. Raja, sade and a few other words have the accent upon the penultimate.

3. Foreign words adopted, chiefly family-names, retain their original accent, although common people are very fond of making even these follow the general rule, especially Portuguese words; thus they say: Soz, Coel, Pint etc. instead of Suza, Coelho, Pinto.

N. B. When it is necessary the accent will be shown by this sign " " put after the vowel which has the emphasis.

APPENDIX

about long and short vowels

Great care is to be taken in pronouncing the vowels according to their quantity. The quantity is often indicated in the Dictionary. Moreover note this: a is long in the termination of the 1st Declension, o and eñ are always long in the 3rd Declension. Further e, the termination of the cases in some declensions, is open. Generally speaking, I think that if a word ends in a full vowel, it is long.



PART II. ETYMOLOGY

or Parts of Speech

CHAPTER I. SUBSTANTIVES

The chief things to be considered about Substantives are Declension and Gender.

Art. I. Declension

A. General Observations

The Declensions may be arranged more or less as in Latin; thus I shall simplify this apparently hopeless task. It is true, there may be some exceptions, but what language is there without exceptions? This happens even in the most cultivated languages; much more then must this happen in Konkani, which is an assemblage of dialects rather than a formed language. Moreover consider, that I am writing the Grammar for the districts in which we are living; perhaps going further north, some difference, though not a substantial one, may be found.

How then can we arrange Konkani words in Declensions so that they may be distinguished one from the other? In Latin we distinguish five Declensions, because there are five different ways of modifying a word in the different cases. Thus any Latin word is inflected in the different cases either as *rosa* or as *ager*, or as *homo*, or as *spiritus*, or as *dies*. Moreover one Declension is distinguished from another by the Genitive Case which is different in each Declension; whereas some other case of one Declension may be the same as some other case of

another Declension. In a similar way in Konkani there are five different ways of modifying a word in the different cases; and as in Latin, we know the Declension of a Noun from the Genitive, so in Konkani we may know the Declension of a Noun not from the Genitive (as there is no Genitive, usually), but from the case which is different in each Declension, which consequently might be called the Characteristic. This case is the Original. Thus some Nouns have the Original ending in *e* or *je*, some in *a* not preceded by *e*, some in *a* preceded by *e* (*ea*), some in *i*, some in *u*. I could not find another termination; hence there are five Declensions. I said now the Original in Konkani may be used as the Genitive in Latin, in order to distinguish the Declensions. But this Original in Konkani has an additional advantage over the Latin Genitive; for it is at the same time the stem from which all other cases may be formed. And what I say, must be understood also of the Original Plural, namely from the Original Plural we can form all other cases; yet the Declension is known only from the Original Singular. The Original Singular is always given in the Dictionary. The Original Plural will be given below. There are therefore five Declensions. In each Declension there are two Numbers, Singular and Plural.

In Konkani eight Cases may be distinguished; namely, Nominative, Original, Dative, Accusative, Vocative, Instrumental, 1st Locative, 2nd Locative. The cases which require an explanation are Original, Instrumental, 1st and 2nd Locative. Instrumental and Locative are used also in Kanarese and Tulu. That case which is used to indicate instrument, cause, manner, is called Instrumental from the chief meaning which it has; Locative is that which indicates chiefly place and time, and is called Locative, because it is mostly used to indicate place. I must subdivide this Locative into 1st and 2nd Locative, because there are two different ways; the first corresponds to the English Preposition *in*, the 2nd to *on* or *upon*.

The Original Case does not exist in Kanarese and Tulu. This case usually has the same form as the Vocative, just as in the Latin 2nd Declension, Dative and Ablative have the same form, yet the meaning is very different; hence I cannot include it in the Vocative. This case is called Original, not from the chief meaning as the other cases, but from the chief use of it; that is, this case is nothing else but the pure stem from which all other cases (which have not the same form as the Nominative) are derived by adding some terminations. Therefore, I call it Original; it might be called also stem or crude form. The use of it will be indicated in the Syntax; for the present it is enough to know, that usually this case is used with nearly all Postpositions. What I say here, must be understood also of the Adjectives; because even these have their Original Case; nay sometimes the Original Case of the derived Adjective is used with some Postpositions instead of the Original Case of the corresponding Substantive.

There is no pure Genitive Case, because the Genitive Case is changed into an Adjective; *e.g.* the "love of God" is changed into "Divine love;" this will be explained below more distinctly. But in order to meet the objection that there is a Genitive, I answer that the Genitive in Konkani follows in every thing the rules of the Adjective: it has three terminations, like the Adjective; it agrees with the governing noun in gender, number, case etc. Yet, if even this does not satisfy, let us at least suppose the Genitive to be an Adjective; because thus it becomes very easy: else, it becomes very difficult and, I may say, inexplicable. Nevertheless I grant that a pure Genitive sometimes occurs (see below). Now I explain each Declension in particular: first I will try to give a general rule for all Declensions, then I will explain the rule of each Declension or rather apply the general rule to each Declension. This general rule may render this point much easier; it should be read again after having learned the five Declensions.

1. I call *stem* that form of the noun from which all other cases may be derived. This form is usually found in the Original Case, and is given in the Vocabulary.

2. I call *characteristic* the last vowel or diphthong of the stem, viz: e for 1st Declension, a for the 2nd, ea for the 3rd, i for 4th, u for the 5th.

3. I call *root* what remains after having taken away the characteristic from the stem; e.g. in mōg = love, mōg-a is the stem, a the characteristic, mōg the root. Often the root is found in the Nominative, but not always; e.g. in the 3rd Declension, the Nominative is not the root.

How are Nouns to be declined? *Singular*: The Nominative and Original are given in the Dictionary; the Dative is formed by adding k to the stem, the Accusative in animate objects is usually equal to the Dative; in inanimate objects, it is equal to the Nominative; Vocative is equal to the Original; the Instrumental is formed by adding n to the stem. The 1st Locative is formed by adding nt to the stem. The 2nd Locative is formed by adding r to the stem, (or sometimes gér. See below) in the inanimate objects, or òer with animate objects, (or we may say also by adding r to the stem of the feminine-derived Adjective). In Latin the Instrumental should be expressed by the pure Ablative or by the Preposition a, per etc., with the required case. The Locative in Latin should be expressed by the Preposition in . . . *supra* . . . followed by the required case. The Latin cases preceded by some Prepositions, which are not to be translated with the Instrumental or Locative, are not expressed in Konkani by a peculiar case, but by the Original followed by the Postposition required by the meaning; e.g. bāpā višiānt = about the father, *de patre*. Even the Instrumental and Locative sometimes may be expressed by the Original, followed by the Postpositions required by the meaning; e.g. instead of bāpān = through the father, we may say bāpā vorvi; instead of mezār, mezā voir.

Plural: For the Nominative I could not find any general rule; because this as well as the Original differs in the different Declensions. About the Original I can only say that it

is always nasal; and this must be borne in mind, as it must be known in order to form the other cases of the Plural. Nevertheless I put here the characteristics of the Original Plural which might be called the stem of the Plural; for, from this the other cases are formed. 1st Declension añ, 2nd Declension añ, 3rd Declension eañ, 4th Declension iñ, 5th Declension uñ.

The sign ñ has to be considered as an indistinct n which at the end of a word is not so distinctly heard; but if a consonant follows, it sounds more distinctly like n.

In order to form the other cases of the Plural proceed in the same way as in the Singular, remembering that you have to take as the fundamental form the stem of the Plural, *i. e.* the Original Plural given above; whereas, in the formation of the Singular, we take as the fundamental form the stem of the Original Singular.

Here it must be observed about all or, at least, about some Declensions, that, as in Greek, there are in Konkani many contracted Nouns. It seems to me, that this general rule might be laid down regarding this point. In Nouns of more than one syllable in the Nominative singular, the vowel before the last syllable of the other cases is usually dropped, if the nature of the consonants allows it, or, more clearly, if the word can be easily pronounced without a vowel. (It is understood that if the Accusative is equal to the Nominative, the vowel is not dropped.) Thus patak=sin, in the Dative becomes patakā, shortened from patakāk. The same rule is to be observed in the Plural. Thus here patakā=sins. This contraction is generally indicated in the Dictionary; and it takes place chiefly in the 2nd Declension and also in the 1st Declension and in the 4th.

Usually the omitted vowel is a and by this omission the Noun has as many syllables as in the Nominative. Yet sometimes, this omitted vowel is also u or i; *e. g.* zulum=violence; Ablative: zulmen; vonad, vondi=wall.

1. I said above that in Konkani a contraction takes place as in Greek: there is some difference; for in Greek more usually the vowels are contracted; but here a vowel is simply omitted.

2. Sometimes I found inanimate objects having the Accusative in *k*, and animate objects having the Accusative equal to the Nominative. Nevertheless I think that the above general rule is always right, viz. in animate objects to make the Accusative equal to the Nominative.

3. Though no general rule can be given for the formation of the Original Plural, yet we may obtain its stem in the first three Declensions by changing the characteristic of the Singular into *-añ* (except the Original of the 3rd Declension which is *-eañ*), and in the 4th and 5th Declensions by making the characteristic of the Singular nasal.

4. As in Latin so in Konkani there are Nouns which seem to follow one or the other Declension *ad libitum*. Those Nouns will be put in the Dictionary.

5. Names of measures seem to be used in the Singular with Plural meaning; e. g. *tin vār* = three yards. Yet this is not so fixed, and I have heard also *tin vāri*.

6. Nouns have no determinate article like the English *the*.

Tō, tī, tēñ = is, ea, id, or o, i, *eñ* = hic, hac, hoc, may be used for it; yet it does not correspond exactly to the English *the*. The undeterminate article corresponding to the English *a* or *an* is *yek*. (See below.)

There occurs often a case in *r* not according to the above rules, viz. at the nuns = *mādringér*; at our house = *āngér*; at Coelho's house = *Coelhiger*. This form seems to be used only to show place in a house, as in the given examples, as in English: at Robertson's. This irregularity may be explained either by saying that that 'gér' is a corruption of *gār* = house, so that *āngér* would be the same as *amçe garār*, or by saying that the postposition suffix *çer* is changed into *gér*, if the meaning is as given above, i. e. to live in the house of

Now having already given the general rule for the Declensions, we may add some general observations about them.

1. I said that Postpositions are often added to the Original, e. g. *bāpāvorvi*. If the Postposition begins with a vowel, this is omitted to prevent two vowels coming together.

2. Some Postpositions are simply added to the affected Noun in a separate word, some are joined to it in one word: these are the Postpositions, which have been given above as terminations of the Instrumental and Locative. Probably, formerly they were true Postpositions; now they are used only as terminations, except *r*, which perhaps is shortened

from “voir”=upon, which voir is even now used as a true Postposition.

3. It is allowed very often to add the Postpositions to the stem of the derived Adjective instead of adding them to the stem of the Substantive; *e.g.* “bāpāče višiānt”=about the father, instead of “bāpā višiānt”. Yet use sometimes may require the one rather than the other form. Usually the shortened Postposition *r* of the 2nd Locative, is added to the stem of the Noun with inanimate objects, to the stem of the Adjective with animate objects; but in the Plural it is always added to the stem of the Adjective. So “rukānčēr”=on the trees; “porvotānčēr”=on the mountains.

4. There are only a few (perhaps only one) Postpositions which are added to the Nominative, not to the Original; this is “paryant”=till, in Latin *usque*; *e.g.* gār paryant=till to the house. Few others govern the Dative Singular Postpositions.

5. Some suffixes, if added to the Plural, undergo a little change; *e.g.* -nt in the Plural becomes -niñ, *r* becomes sometimes *ri*; namely, *r* becomes *ri* in the Plural, if it is added to the stem of the Noun, and poetically sometimes *ri* is used also in the Singular, added to the stem of the Noun, but this is also poetical. So “garānt”=at the house, “garāniñ”=in the houses. Nevertheless this change of Postposition in the Plural seems not to be so strictly demanded; for, I have sometimes heard also “garānt”=in the houses.

6. If the English Preposition “from” in the meaning of “out of” is to be translated into Konkani, the Noun affected by that Preposition seems to become an Adjective in *lo*, *li*, *leñ*; hence this will be better explained in the paragraph on the Adjective, *e.g.* “J. C. delivered us from hell”. This “from hell” is changed into an Adjective: “yemkaṇḍāntlo.”

7. The Nouns in *a* are seldom used in the Plural form; although the concord may be Plural, if the meaning is Plural; I say they are not used in Plural form, but they may be used

with Plural meaning: “kurpa, or krupa”=grace and graces; “čintna”=thought and thoughts.

8. There are some Nouns in which the stem seems to be derived from the Nominative by adding a whole syllable; *e.g.* “dū”=daughter, stem: “duve”; but this is not really so, for that *v* of the stem exists in the Nominative also, but not distinctly. Yet there are Nouns in which the stem is formed by adding two letters.

9. If many Nouns, one after the other, which should be put in the Genitive, Dative or Accusative, belong to the same thing, only the last Noun receives (or may receive) the full termination; the others are put often in the Original; *e.g.* “Somia Jezu Kristāk namaskār kār”=adore the Lord Jesus Christ; “Sargā āni souñsārāso ratznār”=Creator of Heaven and Earth.

10. As in Latin, so in Konkani, there are some Nouns used only in the Singular or only in the Plural; *e.g.* “aṭevite”=agony, is only Plural; “lōk”=people, is used more commonly in Singular etc.

11. There are some indeclinable Nouns; they will be given in the Dictionary.

After these general considerations, each Declension is now to be explained.

B. Declensions in particular

§ I. First Declension

Stem in e or Characteristic e

The Nouns of this Declension are usually feminine, as in Latin. The Nominative may have different terminations, namely *i, a, u,* or a consonant. Of these terminations only the 2nd is peculiar to the 1st Declension, *viz. a.* If you find a Noun ending in the Nominative Singular in *a,* you may say it is of the 1st Declension; whereas the other terminations may

be found in other Declensions also. In order to decline a Noun of this Declension, the above rule (A.) is applied. To know whether a Noun belongs to this Declension, see in the Vocabulary whether it has the stem in *e*. It might be known also by the meaning and termination, but not so certainly and easily by a beginner. To determine by the meaning and termination whether a Noun belongs to the 1st Declension, this rule may be laid down:

1. Nouns ending in *a* in the Nominative Singular are of the 1st Declension. There are only a few Nouns ending in *a*, which do not belong to this Declension; *e.g.* “*kuŕla*” = dwarf, and “*loŕtebira*” = quack, which belong to the 2nd Declension.

2. Nouns ending in *i* or in a consonant of the Feminine Gender are mostly of the 1st Declension. Those in *i* of Feminine Gender, if not of the 1st, are of the 4th Declension.

3. If you find a Noun having *e* before the termination of the oblique cases, or if you find an Adjective derived from the Noun, having *e* before the termination of the Adjective (*so* or *lo*), that Noun is of the 1st Declension; *e.g.* *kušalai-eso* = pleasant, from *kušalai*, *-e* = pleasure.

4. Nouns ending in *ai* of the Feminine Gender usually follow this Declension; *e.g.* *ŕadai* = war.

The Nouns of this Declension are thus declined:

Singular.

Nominative, as given in the Dictionary.

Original, as given in the Dictionary.

Dative, add to the Original *k*.

Accusative, in animate objects as the Dative, in inanimate objects as the Nominative.

Vocative, as the Original.

Instrumental, add *n* to the Original.

1st Locative, add *nt* to the Original.

2nd Locative, add *r*, or *čer*, as it has been explained above.

For the other Latin cases which cannot be translated by one of these eight Konkani cases, use the Original, followed by the Postposition required by the meaning; *e.g.* Dēvā višiānt= about God; śārā thāun=from the town; bāpā lāgiñ=with the father; Dēvā thāiñ= in God; māye kade=close to the mother, *etc.* The required Postpositions may be found in the Dictionary. Moreover sometimes instead of using the Instrumental, 1st and 2nd Locative, the Original may be used, followed by the required Postposition; *e.g.* kurpen *or* kurpe vorvi= by the grace. (See A. General Observations.)

The things said here about Original followed by a Postposition must be understood also of the Plural.

Plural.

Nominative, add to the root o (is pronounced nearly yo sometimes).

Original, add to the root añ (stem).

Dative, add to the stem k.

Accusative, in animate objects equal to the Dative, in inanimate objects as the Nominative.

Vocative, as the Original.

Instrumental, add niñ.

1st Locative, niñ.

2nd Locative, ðer *etc.* as in the Singular.

Examples.

1. Animate object: Rāṇi=queen; *stem*: Rāṇi-e (or Rāṇiye).

	<i>Singular</i> :	<i>Plural</i> :
<i>Nominative</i>	Rāṇi	Rāṇi-o
<i>Original</i>	Rāṇi-e ¹⁾	Rāṇi-āñ
<i>Dative</i>	Rāṇi-e-k	Rāṇi-āñ-k (=Rāṇiāñk) ²⁾
<i>Accusative</i>	Rāṇi-e-k	Rāṇi-āñ-k (=Rāṇiāñk)

¹⁾ Exactly Rāṇiye, and so in the other cases.

²⁾ This ñ, which has not been put in the I. Chapter (as it is a nicety) should be pronounced as *ng* in "singing". The beginner may pronounce it as *n*, in order not to increase the difficulties.

	<i>Singular:</i>	<i>Plural:</i>
<i>Vocative</i>	Rāṇi-e	Rāṇi-āñ (Rāṇiā-no, or Rāṇiānu, with the suffix)
<i>Instrumental</i>	Rāṇi-e-n	Rāṇi-āñ-niñ (=Rāṇiāniñ)
<i>1st Locative</i>	Rāṇi-e-nt	Rāṇi-āñ-niñ (=Rāṇiāniñ)
<i>2nd Locative</i>	Rāṇi-e-čer	Rāṇi-āñ-čer
<i>Original followed by</i> Postpositions	Rāṇi-e pāsun etc. Rāṇi-āñ pāsun etc.	

I write this example with the hyphens only in order to show the formation of the different cases; but usually the words are written without any hyphens.

2. Inanimate object: vāt=way; stem: vāṭe.

<i>Nom.</i>	vāṭ	vāṭ-o
<i>Orig.</i>	vāṭ-e	vāṭ-āñ
<i>Dat.</i>	vāṭ-e-k	vāṭ-āñ-k(=vāṭāñk)
<i>Accus.</i>	vāṭ	vāṭ-o [suffix]
<i>Voc.</i>	vāṭ-e	vāṭ-āñ (or vāṭāno with the)
<i>Instrum.</i>	vāṭ-e-n	vāṭ-āñ-niñ (=vāṭāniñ)
<i>1st Loc.</i>	vāṭ-e-nt	vāṭ-ā-niñ
<i>2nd Loc.</i>	vāṭ-er	vāṭ-āñ-čer
<i>Orig. followed by</i> Postpositions	vāṭ-e lāgiñ etc. vāṭ-āñ lāgiñ etc.	

1. What has been said about the Accusative equal to the Dative for animate objects, and equal to the Nominative for inanimate objects, is not so certain: Hence the above general rule must be modified according to the use. Moreover this word "animate object" must be understood of *subsistent* animate objects (*subsistent* in the philosophical meaning); hence čintna=thought, has the Accusative equal to the Nominative, as it is not a subsistent animate object. Ātmo=soul (of the 3rd Declension) is an animate object, but not a subsistent animate object; hence Accusative ātmo equal to the Nominative. The names of God and of angels follow the rule of animate objects. The plants and trees have a vegetative life; hence they could have the Accusative equal to the Dative; yet as they cannot be called "animate objects" in the same way as animals and men, it seems that we may make their Accusative equal to the Dative or to the Nominative. So we say "ruk or rukāk poleitā"=(he) sees the tree.

2. As it appears from the Declension, the nasal ñ is sometimes changed into a common n: exactly it should be written double; *e. g.* vorsāñ-niñ = vorsānniñ; yet, as it seems to be pronounced simple, I do not write two n. (See Part I. Ch. I.)

These two Remarks belong to the following Declensions too.

Exercises

on the First Declension.¹⁾

podvi, -ve = power	čintna, -ne = thought
kurpa, -pe ²⁾ = grace	kumok, -mke = help
duv, -e = daughter	māy, -e = mamma or mother
vāt, -e = way	päṭti, -e = list
sikša, -še = punishment	bori = good (<i>fem.</i>)
gärječi = necessary (<i>fem.</i>)	sobit = necessary
moji = my	sāma = right
assāñ or zaun assāñ = am	assauñ = are (we)
assai = art	assāt = are (you)
assā = is	assāt = are (they)
zatan̄ = I become	zatauñ = we become
zatai = thou becomest	zatāt = you become
zatā = he becomes	zatāt = they become

Singular:

poļei = see

Plural:

poļei-tāñ = I see
poļei-tai = thou seest
poļei-tā = he sees

poļei-tauñ = we see
poļei-tāt = you see
poļei-tāt = they see

' māg = ask or pray
Pl. māgā = ask

gāl = put
motint = in the mind

¹⁾ The following Substantives are all feminine. The vowel put after them indicates their Original Case, which is obtained by adding the vowel to the Nominative. Sometimes the vowel is not added to the pure Nominative; a little change is to be made, *e. g.* the last vowel of the Nominative is cut off before adding the Characteristic; in these cases, usually, I write also the last letter to which the vowel is to be added; *e. g.* "vāt, -e" means vāt, vāte; "kurpa, -pe" means kurpa, kurpe; "kumok, -mke" means kumok, kumke.

²⁾ Or krūpa, as Hindu Brahmins pronounce.

Kurpa gārječi (assā). Māy duvek poļei-tā. Bori čintna bore vāter gal-tā. Pāṭṭi sāma zāun assā. Vāṭ bori zāun assā. Duv māye lāgiņ kumok māgtā. Kurpen duv sobit zatā. Kurpā motint bori čintna gal-tā. Bori duv bore vāter assā. Moje māyek bori duv assā.

§ II. Second Declension

Stem in a, or Characteristic a

The Nouns of this Declension are very numerous. As far as I can learn, only Masculine and Neuter Nouns follow this Declension. I found only two Substantives, which, according to some persons, would follow this Declension, and are said to be Feminine. But this is not certain; for some other persons told me the contrary. These two Substantives are “kuli”=tribe, and “kurāḍ”=axe. If these two Substantives are truly used as Feminine, they follow another Declension, as I think; so I heard “kurāḍin” (of the 4th Declension)=by the axe.

The termination of the Nominative Singular varies, *i. e.* the Nominative may end in any consonant and vowel, except *a*, which is a sign of the 1st Declension, and *o* or *eñ*, which is a sign of the 3rd Declension; yet it is true that a full *u* very often is a sign of the 5th Declension; and *i* is a sign of the 1st or 4th Declension in the Nouns of Feminine Gender. Consequently the chief terminations of the Nominative are a consonant (sometimes with *a*, half vowel) or *i*, *iñ*, *ai*, *u*, *uñ*.

The Nouns of this Declension are known by the characteristic *a* given in the Vocabulary. They may be known also by the termination and by the meaning, but not so surely. Namely, the following Nouns follow this Declension, although not exclusively.

1. All Nouns of Masculine or Neuter Gender ending in the Nominative Singular in a consonant. There may be perhaps a few Nouns of Masculine Gender ending in a consonant (or in *ṅ*) belonging to the 5th or to the 4th Declension.

2. The Nouns in **uñ, pon, ap** (which always, or almost always are Neuter). Nouns in **iñ** of Neuter Gender follow this Declension, Nouns in **iñ** of Feminine Gender follow mostly the 4th Declension; *e.g.* “**dudiñ, -n**” = pumpkin, is of the 2nd Declension; whereas “**buiñ,**” *f.*, is of the 4th Declension.

3. Mostly also, the Nouns in **añ** or **añ** (which usually are of foreign origin).

4. Finally a Noun having in the Oblique Cases **a** before the termination, or Adjectives derived from Nouns having **a** before the termination, belong to this Declension. Hence, no Noun ending in **o, eñ**, and no Feminine Noun of any termination follows this Declension.

In order to decline any Noun of this Declension, the above (A) rule is applied.

Singular.

Nominative, as given in the Dictionary. .

Vocative and *Original*, as given in the Dictionary or as known by the above given rules.

Dative, add **k** to the stem.

Accusative, in animate objects as the Dative, and in inanimate as the Nominative.

Instrumental, Locative etc., as in the 1st Declension.

Plural.

Nominative, Masculine equal to the Nominative Singular, in the Neuter add **añ** to the root.

Vocative and *Original*, (Masculine and Neuter), add **añ** to the root.

Dative, add **k** to the stem.

Accusative, in animate objects as the Dative, in inanimate objects as the Nominative.

Instrumental, Locative etc. as above.

Example of an animate object

Putru or pūt=son; stem: putr-a or pūt-a.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	putru	putru
<i>Orig.</i>	putr-a (or pūt-a)	putr-añ
<i>Dat.</i>	putr-ā-k	putr-āñ-k (= putrāñk)
<i>Accus.</i>	putr-ā-k	putr-añ-k (= putrāñk)
<i>Voc.</i>	putr-ā	putr-āñ (or putrānu)
<i>Instrum.</i>	putr-ān	putr-āñ-niñ (= putrāniñ)
<i>1st Loc.</i>	putr-ā-nt	putr-āñ-niñ (= „)
<i>2nd Loc.</i>	putr-ā-čer	putr-āñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	putr-ā lāgiñ etc.	putr-āñ lāgiñ etc.

Example of an inanimate object of Neuter Gender

Vórs=year; stem: vors-a.

<i>Nom.</i>	vors	vors-āñ
<i>Orig.</i>	vors-a	vors-āñ
<i>Dat.</i>	vors-ā-k	vors-āñ-k (= vorsāñk)
<i>Accus.</i>	vors	vors-āñ
<i>Voc.</i>	vors-ā	vors-āñ (or vorsānu)
<i>Instrum.</i>	vors-ā-n	vors-āñ-niñ (= vorsāniñ)
<i>1st Loc.</i>	vors-ā-nt	vors-āñ-niñ („)
<i>2nd Loc.</i>	vors-ā-r (vorsā-čer)	vors-āñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	vorsā lāgiñ etc.	vorsāñ lāgiñ etc.

Remember that the Suffix in the 2nd Locative Singular can be added to the stem of the Adjective; so, instead of vors-ā-r, we may say vorsā-čer. (See below Adjective, and above General Observations.)

Observations. 1. Kāšt=pain is Neuter in the Singular and Masculine in the Plural; consequently the Nominative Plural is “kāšt”. Yet many say that “kāšt” is Masculine also in the Singular.

2. Contracted Nouns (see above A.) belong chiefly to this Declension.

3. In this Declension there are many Nouns ending in *u* in the Nominative, which *u* disappears in the stem. There are other Nouns which end in *u* and keep this *u* in the stem.¹⁾ The Dictionary will show whether they keep or lose this *u*. But Nouns in *auñ* or *aoñ* change usually the *uñ* (or *oñ*) in a *v*; *e.g.* “*sermauñ*”=sermon, has in the stem: “*sermav-a*”, and so many other Nouns like this; very few Nouns in *auñ* follow the 5th Declension; *e.g.* “*kordauñ*”=string. Moreover those Nouns which end in a nasal sound in the Nominative Singular lose it in the Declension, *e.g.* *tāntiñ*=egg; *Original: tāntia*; although in the 4th Declension the nasal sound of the Nominative is sometimes kept also in the other cases; *e.g.* *bhuiñ*=earth.

4. Some Nouns of this Declension change the closed *é* of the stem of the Singular into an open *è* in the Plural; *e.g.* “*késu*”=hair; *plural: “kès”*.¹⁾ Moreover this *u* disappears in the Plural.¹⁾

5. In this Declension chiefly, (or perhaps exclusively) there occurs sometimes a kind of Ablative in *iñ*; it is an old form, used chiefly to show manner, place, time. . . . *e.g.* “*āntāskarṇiñ*”=heartly, from “*antaskārṇ*”=heart, instead of “*antaskarṇān*”; “*veļiñ*”, instead of “*veļār*”=at the time; “*St. Mark pustakiñ*”=in the gospel of St. Mark, instead of “. . . . *pustakānt*”; “*Bāpāče nāviñ*”, instead of “*Bāpāče nāvān*”=in the name of the Father *etc.* Yet in these cases the common form too, might be, and is really, used sometimes.

6. There are a few irregular Nouns; *e.g.* *bāpui*=father, is declined as if the stem were *bāpai* or *bāpā*: those Nouns will be indicated with their irregularity in the Dictionary.

¹⁾ About these points a general rule cannot at present be formed.

Exercises

on the Second Declension.

gār, -a=house (<i>n.</i>)	kiteñ=what, which?
kaliz, -lza=heart (<i>n.</i>)	inām, -a=prize (<i>n.</i>)
bāgil, -gla=door (<i>n.</i>)	kūḍ, -a=room (<i>n.</i>)
bāu, -ava=brother (<i>m.</i>)	mez, -a=table (<i>n.</i>)
āz=today	kām, -a=business (<i>n.</i>)
kār=do	ò (<i>pron.</i> uò)=this (<i>m.</i>)
khāiñ"=where?	tò=that (<i>m.</i>)
thāiñ"=there	māróg, mārgā=road (<i>m.</i>)
dis, -a=day (<i>m.</i>)	Deu, -eva=God
monis, monša=man (<i>m.</i>)	vóḍ=big
akmān, -a=offence (<i>m.</i>)	lān=small
mozo=my	tuzo=thy
āmsó=our	tumso=your
tāso=his	dī=give
tānsó=their	rūnd=broad
kumgār, -a=Communion (<i>m.</i>)	ukto=open
pāḍ=bad	gī=(aninterrogativeparticle)
ašir=narrow	

Gār vōḍ zāun assā. Mezār yek buk assā. Bāgil ukteñgī? Kūḍ lān zāun assā. Māróg ašir zāun assā. Āz boro dis assā. Moji māy khāiñ assā? Tuji māy thāiñ assā. Vāṭ ašir zāun assā. Ī vāṭ rūnd. Ò monis boro, tò monis pāḍ. Deu boreañ āni pāḍ monšānk upkarañ kartā. Bāglār yek monis assā. Tuja bāvāk vóḍ gār assā, moja bāvāk lān gār. Tujeñ kām kiteñ? Deu monšānk bore dis ditā; monis Devāk akmān kartāt. Āz Pādiri kumgār ditāgī? Monis pāḍ: tančeñ kaliz vāiṭ. Kumgārān monis boro zatā.

It has been said above (p. 22, n. 2) that Nouns in uñ are Neuter and follow this Declension. This must be understood thus: Nouns in uñ *not preceded by a or o* are Neuter and follow this Declension; because if uñ is preceded by a or o (auñ, ouñ), those Nouns may be Masculine or Neuter (and then they follow usually the 2nd Declension), or seldom Feminine (and then they follow

usually the 1st Declension); *e. g.* Irmauñ, -ava = confrier (*m.*); māṭṭouñ, -ova = shed (*m.*); kurouñ, -ova = crown (*n.*); louñ, love = wool (*f.*); māuñ, māve = scar or crust (*f.*).

§ III. Third Declension.

Stem in ea, or characteristic ea.

This is the most regular Declension and contains mostly, if not exclusively, Nouns of Konkani origin; whereas the other Declensions contain many foreign Nouns.

Only Masculine and Neuter Nouns belong to this Declension. The terminations of the Nominative Singular are only two, *o* for the Masculine, *eñ* for the Neuter, and are peculiar to this Declension.

To determine whether a Noun belongs to this Declension, consult the Dictionary, or observe these rules:

1) Nouns having *o* or *eñ* in the Nominative, or (if the Nominative is not known) having the termination *ea* in the oblique cases, belong to this Declension.

2) When an Adjective derived from a Noun has *ea* before the termination of the Adjective (*lo* or *so*), that Noun belongs to this Declension; *e. g.* “burgeānu” = O children, is known to be of this Declension by that *ea*; again, in “vāṅṭeāso” = partial, that *ea* before *so* indicates that its original Noun must be of this Declension.

3) All Participles and Adjectives ending in *o* in the Nominative Singular, if used as Pronouns in Masculine or Neuter Gender, follow this Declension; *e. g.* kello = done, kelleānt = in doing; boro = good, boreānk = to the good.

4) Finally, as the English Genitive is changed into an Adjective of three terminations, and as the Adjectives of three terminations follow, at least partially the 3rd Declension (see below, Adjectives), so we may say that the Konkani Genitive (as also the other Adjectives and Participles of three terminations [*o*, *i*, *eñ*] not used as Pronouns) follows, at least partially, the 3rd Declension.

What is here said, will be better understood below Ch. II.

The Declension is formed according to the above given (A) / general rule; viz.

Singular.

Nominative, as given in the Dictionary (o or eñ).

Original, ea for both genders (as given in the Dictionary), stem.

Dative, add k to the stem, or Original.

Accusative, as the Dative in animate objects, as the Nominative in inanimate objects.

Vocative, as the Original.

Instrumental, add n to the stem.

1st Locative, add nt to the stem.

2nd Locative, add r or ðer to the stem.

Original followed by *Postpositions*, lagiñ, kãde etc. (as above explained, 1st Declension).

Plural.

Nominative, add to the root e for the Masculine, iñ for the Neuter.

Original, add to the root eañ for both genders.

Dative, add to the stem k.

Accusative, as the Dative in animate objects, as the Nominative in inanimate objects.

Vocative, as the Original.

Instrumental, add to the stem niñ.

1st Locative, add to the stem niñ.

2nd Locative, add to the stem ðer.

Original followed by *Postpositions*, lãgiñ, pãsun etc. (as above explained, 1st Declension).

1. *Example of an animate object of Masculine Gender.*

“Burgo” = boy; stem: “burgea.”

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	burgo	burg-e
<i>Orig.</i>	burg-ea	burg-eañ
<i>Dat.</i>	burg-eā-k	burg-eañ-k (= burgeānk)
<i>Accus.</i>	burg-eā-k	burg-eañ-k (= burgeānk)
<i>Voc.</i>	burg-eā	burg-eañ (or burgeāno)
<i>Instrum.</i>	burg-eā-n	burg-eañ-niñ
<i>1st Loc.</i>	burg-eā-nt	burg-eañ-niñ
<i>2nd Loc.</i>	burg-eā-čer	burg-eañ-čer
<i>Orig. followed by</i>	burg-eā lāgiñ etc.	burg-eañ lāgiñ etc.
<i>Postpositions</i>		

2. *Example of an inanimate object of Neuter Gender.*

“Foļeñ” = plank; stem: “foļ-ea.”

<i>Nom.</i>	foļeñ	foļiñ
<i>Orig.</i>	foļ-ea	foļ-eañ
<i>Dat.</i>	foļ-eā-k	foļ-eañ-k
<i>Accus.</i>	foļ-eñ	foļ-iñ
<i>Voc.</i>	foļ-eā	foļ-eañ (or foļeānu)
<i>Instrum.</i>	foļ-eā-n	foļ-eañ-niñ
<i>1st Loc.</i>	foļ-eā-nt	foļ-eañ-niñ
<i>2nd Loc.</i>	foļ-eā-čer or foļ-eā-r	foļ-eañ-čer
<i>Orig. followed by</i>	foļ-eā kādē etc.	foļ-eañ kādē etc.
<i>Postpositions</i>		

3. *Example of an animate object of Neuter Gender.*

“Burgeñ” = child; stem: “burg-ea.”

<i>Nom.</i>	burgeñ	burg-iñ
<i>Orig.</i>	burg-ea	burg-eañ
<i>Dat.</i>	burg-eā-k	burg-eañ-k (= burgeānk)
<i>Accus.</i>	burg-eā-k	burg-eañ-k
<i>Voc.</i>	burg-eā	burg-eañ (or burgeāno)
<i>Instrum.</i>	burg-eā-n	burg-eañ-niñ

	<i>Singular:</i>	<i>Plural:</i>
1st Loc.	burg-eā-nt	burg-eāñ-niñ
2nd Loc.	burg-eā-čer	burg-eāñ-čer
Orig. followed by Postpositions	burg-eā lāgiñ <i>etc.</i>	burg-eāñ lāgiñ <i>etc.</i>

Observations:

1. The termination **ea**, characteristic of the 3rd Declension, chiefly in speaking, is not to be confounded with **ia** of the 2nd Declension; that is to say, many Nouns in **i** follow the 2nd Declension; hence they have in the stem **ia** by adding the characteristic **a** to the Nominative; *e.g.* “pātki” = sinner; “pātkiäk” = to the sinner, is similar to “burgeäk” = to the boy, as regards termination. We can easily avoid this mistake of confounding the termination **ia** of the 2nd with the termination **ea** of the 3rd, if we recollect that all Nouns of this Declension must end either in **o** or in **eñ** in the Nominative Singular. Although there is the above difference, as regards spelling in Latin letters, between Nouns in **i** of the 2nd Declension and Nouns of the 3rd Declension in the oblique cases, yet the pronunciation is nearly the same (and in Kanarese they would be written in the same way); because that **ea**, characteristic of the 3rd Declension, is pronounced not distinctly **ea** but as a sound between **ea** and **ia**, like **ya**. Nevertheless I prefer to write **ea** instead of **ia**, because thereby we distinguish it better from the 2nd Declension. At all events we must make the above difference, if not in pronunciation and writing, at least in our mind; because on it their different Declension depends.

2. The above 1st and 2nd rule (p. 26), *i.e.* that, if the oblique case or the derived Adjective has the termination **ea**, that Noun is of the 3rd Declension, cannot be taken *exclusively*, that is to say, cannot be understood thus: “whenever the desinence **ea** occurs, only and always the 3rd Declension is thereby indicated. The reasons of this limitation are three: viz.

a) The termination **ia** occurs also in the 2nd Declension (see Observation 1.), and in the oblique cases of the Plural of the 1st Declension, if the Noun ends in **i** in the Nominative Singular: but this **ia** can be easily confounded with **ea**, nay, some might perhaps write both terminations by **ya**.

b) The termination **ea** (or **ya**) occurs also in the oblique cases of some Nouns of the 1st Declension; *e. g.* “čintna = thought; čintneāniñ = by thoughts. (See p. 18, Declension of the Plural.)

c) The Adjectives of three terminations have **ea** in the oblique cases of the Plural Feminine and sometimes also of the Singular (see below, Adjectives); *e. g.* boreañ āstriānk = to good women.

3. From this Declension chiefly, it appears that the Characteristic of the Declension is not always added to the pure Nominative. Sometimes the last vowel of the Nominative is changed before adding the Characteristic. Moreover a contraction often takes place before adding the Characteristic to the root (see p. 20, Note 1. and A. General Observations). The Dictionary shows, whether the Characteristic is to be added to the pure Nominative or whether a change is to be made. This second observation regards the other Declensions too.

4. In this Declension chiefly, attention is to be paid to the nasal sound; else the Gender is easily mistaken. Thus, if you do not pronounce the nasal sound of the Neuter Nominative Singular, they would think that it is Nominative Plural (e) etc.

Exercises

on the Third Declension.¹⁾

burgo = boy

bēñ = fear

māg-ñeñ = prayer

vāṇṭo = part, division

nākāzālo = nonsense

kāido = duty

hageñ = hatred

suṇeñ = dog

¹⁾ The Gender and the Original of the following Nouns may be known by the above rules.

beleñ = crop	kātār = cut
ušār = clever	puṇ = but
auñsāraso = hasty	distā = appears
āltzi = lazy	boreñ = well
mogāl = dear, merciful	meļtā = is found
sāddāntz = always	dovor = keep
sāng = say	lip = be concealed

Tuzo bāu ušār burgo; puṇ mozo bāu āltzi. Suņeāk beñ distā. Tò monis hageñ kārta. Auñsāraso burgo kām boreñ kartāgi? Āltzi monis beleñ kātartāgi? Ye burge sāddāntz nākāzālle sāngtāt. Ō mozo vāņto, tò tuzo vāņto. Ušār burgeānk inām meļtā: āltzi burgeānk šikšā meļtā. Bore burge monšānk mogāl; vāiṭ burgeānčer monis hageñ dovortāt. Māg-ņeā vorvi monšānk kurpā meļtā. Devā lāgiñ māg: tukā (*to you*) boro vāņto meļtolo (*fut.*). Tò burgo beān liptā. Burgeānu, āplo (*own*) kāido kārā: auñ inām ditoloñ.

§ IV. Fourth Declension.

Stem in i, or characteristic i.

This Declension contains chiefly Nouns of the Feminine Gender.¹⁾ The termination of the Nominative is *i* (especially in Masculine Nouns), but it may be also a consonant. The termination *i* in the Nominative is found also in the 1st and 2nd Declension. Consequently there is no termination exclusively belonging to this Declension, as is the case in the 3rd and partially in the 1st Declension.

To know whether a Noun belongs to this Declension there are two ways: 1) the Vocabulary, 2) meaning and termination. As to the 2nd way, these rules may be laid down:

1. All Feminine Nouns ending in *i*, if not of the 1st Declension (as mostly), are of the 4th.

2. All Masculine Nouns ending in *i*, if of foreign origin, seem to follow more frequently this Declension; if of Kon-

¹⁾ Nouns of males, of occupations proper to men etc. are Masculine. I do not recollect now any Noun of Neuter Gender belonging to this Declension.

kani origin, more frequently follow the 2nd Declension; *e. g.* “Pādri”=father, and “mutsudi”=treasurer (Hindustāni word), are of the 4th Declension; “pātki”=sinner, is of the 2nd Declension. (The Masculine Nouns of this Declension end, usually, in i).

3. Feminine Nouns in iñ and n (by which termination n many Masculine Nouns are made Feminine) mostly follow this Declension; *e. g.* buiñ=earth, nāiñ=river, bāiñ=well, gārkārñ=house-wife.

4. All Feminine Nouns ending in a full consonant (without ũ and ǻ), if not of the 1st, are mostly of the 4th Declension (very seldom of the 5th); *e. g.* ākānt=distress.

In this Declension (as in the 5th) the stem of the Singular is kept also in the Plural, except that it is made nasal.

This Declension is formed according to the general rule (A) namely:

Singular.

Nominative, as given in the Dictionary.

Original (stem ending in i), as given in the Dictionary.

Dative, add **k** to the stem.

Accusative, in animate objects as the Dative, in inanimate as the Nominative.

Vocative, as the Original.

Instrumental, add **n** to the stem.

1st Locative, add **nt** to the stem.

2nd Locative, add **r** or **ċer** to the stem.

Original followed by *Postpositions*, as above.

Plural.

Nominative, add ‘i’ to the root.

Original, make nasal the characteristic, *i. e.* iñ.

Dative, add **k** to the stem of the Plural.

Accusative, in animate objects as the Dative, in inanimate objects as the Nominative.

Vocative, as the Original.

Instrumental, add *niñ* to the stem.

1st Locative, add *niñ* to the stem.

2nd Locative, add *čer* to the stem.

Original-followed by *Postpositions*, as above.

1. *Example of an animate object.*

“Pādrī” = father; *stem*, “Pādrī”.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	Pādr-i	Pādr-i
<i>Orig.</i>	Pādr-i	Pādr-iñ
<i>Dat.</i>	Pādr-i-k	Pādr-iñ-k (=Pādrīnk)
<i>Accus.</i>	Pādr-i-k	Pādr-iñ-k (=Pādrīnk)
<i>Voc.</i>	Pādr-i	Pādr-iñ (or Pādrinu)
<i>Instrum.</i>	Pādr-i-n	Pādr-i-niñ
<i>1st Loc.</i>	Pādr-i-nt	Pādr-i-niñ
<i>2nd Loc.</i>	Pādr-i-čer	Pādr-iñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	Pādr-i lāgiñ etc.	Pādr-iñ lāgiñ etc.

2. *Example of an inanimate object.*

“Vāt” = candle; *stem*: “vāt-i”.

<i>Nom.</i>	vāt	vāt-i
<i>Orig.</i>	vāt-i	vāt-iñ
<i>Dat.</i>	vāt-i-k	vāt-iñ-k
<i>Accus.</i>	vāt	vāt-i
<i>Voc.</i>	vāt-i	vāt-iñ (vātinu)
<i>Instrum.</i>	vāt-i-n	vāt-i-niñ
<i>1st Loc.</i>	vāt-i-nt	vāt-i-niñ
<i>2nd Loc.</i>	vāt-i-r (vātičer)	vāt-iñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	vāt-i kåde etc.	vāt-iñ kåde etc.

Observations: 1) In this Declension in the Nouns ending in *i* in the Nominative Singular, this *i* is to be cut off before adding the terminations *i*, *ik* etc. in order to avoid two *i*.

2) The Nouns of this Declension ending in *iñ* retain mostly the nasal sound also in the other cases, much more distinctly than the nasal sound; *e. g.* of “burgeañ” is kept in the Dative “burgeañk”. Hence, if we wish to comprehend all cases, we must say, that the characteristic of this Declension is *i* or *iñ*.

Exercises

*on the Fourth Declension.*¹⁾

āvoi ²⁾ = mother	kuḍ = body
boiñ ³⁾ = sister	ākānt ⁴⁾ = distress
pādri = father	yēk = a, an, one
saserdot = priest	bāgivont = holy
čit = note	vātz = read
zār = fountain	āpoy = call
kāls = chalice	pidest = sick

Āvoik dogi boiñi (*or* boiņeo) assāt. Moja gārā lāgiñ yēk sobit zār distā. Āmči kuḍ kumgārā vorviñ bāgivont zatā. Moji čit khāiñ assā?—Tuji čit tuje āvoi kāde assā. Ākāntint (*or* ākāntānt) Devā lāgiñ māg-ņeñ kār, ani tukā ādhār (*help*) meļtolo. Pādrīk āpoy, moji āvoi pidest. Saserdot Igārjent čit vāztā. Devāso (*divine*) móg yeke zāri bāri (*fontis instar*). ātmeā bitōr (*in the soul*) zatā. Kuḍik tel lāi (*oil apply, anoint*). Bisp saserdotink benjer (*holy*) tel lāitā, ani Pāp Sāib Bispānk benjer tel lāitā. Āvoi duvek āpoitā; puḅ tikā (*to her*) beñ distā. Deu monšānk sābār pauṭi (*many times*) āpoitā, puḅ monis tāčeñ uttar (*his word*) āikanānt (*do not hear*).

¹⁾ All these Nouns are of the 4th Declension and their Original is formed regularly. The Gender is Feminine, unless the meaning requires Masculine Gender.

²⁾ Āvoi follows the 1st Declension in the Plural. Pronounce *v* almost like *u*. See P. I.

³⁾ Some decline it according to the 1st Declension in the Plural.

⁴⁾ Some decline it according to the 2nd Declension.

§ V. Fifth Declension.

Stem in u, or characteristic u

A few Nouns belong to this Declension.

As far as I know, the Nouns belonging to this Declension, usually, are Feminine, unless the meaning requires the Masculine Gender; *e.g.* guru = priest; bāppu = paternal uncle.

The usual termination of the Nominative is u or ũ; but this ũ or u may be found also in other Declensions. Moreover there may be a few Nouns ending in a consonant, of this Declension. It seems to me that Feminine Nouns ending in u or ũ are of the 4th Declension, or sometimes, of the 1st; Masculine Nouns in u belong to the 2nd, sometimes to the 4th. I do not recollect any Neuter Noun following this Declension.

To determine whether a Noun belongs to this Declension, we may lay down these rules in addition to what is given in the Dictionary.

1. The Feminine Nouns ending in u or ũ follow sometimes the 1st, more frequently the 4th Declension; *e.g.* "sūru, -re" = toddy; "suru, -ruve" = beginning, are of the 1st, "vāstu" = thing, is of the 4th Declension.

2. Among Masculine Nouns ending in u or ũ some follow the 4th, some the 2nd Declension; *e.g.* "bāppu" is of the 4th, "duḍḍu" is of the 2nd Declension.

Perhaps no Masculine Noun ending in "ũ" follows this Declension.

3. Neuter Nouns ending in ũ or uñ follow the 2nd Declension, not the 4th.

This Declension is formed according to the general rule (A), except that in Nouns ending in u or ũ before adding the characteristic u, the u or ũ of the Nominative is cut off in order to avoid uu or ũu, for the sake of euphony.

Singular.

Nominative, as given in the Dictionary (usually u or ũ).

Original, u (given in the Dictionary).

Dative, add **k** to the stem.

Accusative, in animate objects as the *Dative*, in inanimate objects as the *Nominative*.

Vocative, as the *Original*.

Instrumental, add **n** to the stem.

1st Locative, add **nt** to the stem.

2nd Locative, add **r** or **čer** to the stem.

Original followed by *Postpositions*, “*lāgiñ*” *etc.*, as above.

Plural.

Nominative, add **u** to the root.

Original, make nasal the characteristic of the *Singular*.

Dative, add **k** to the stem of the *Plural*.

Accusative, equal to the *Dative* or to the *Nominative*, as above.

Vocative, as the *Original*.

Instrumental, and *1st Locative*, add **niñ** to the stem.

2nd Locative, add **čer** to the stem.

Original followed by *Postpositions*, as above.

1. *Example of an animate object.*

“*Guru*” = priest (pagan); *stem*: “*guru*”.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	gur-u	gur-u
<i>Orig.</i>	gur-u	gur-uñ
<i>Dat.</i>	gur-u-k	gur-uñ-k
<i>Accus.</i>	gur-u-k	gur-uñ-k
<i>Voc.</i>	gur-u	gur-uñ, (guruno)
<i>Instrum.</i>	gur-u-n	gur-uñ-niñ
<i>1st Loc.</i>	gur-u-nt	gur-uñ-niñ
<i>2nd Loc.</i>	gur-u-čer	gur-uñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	} gur-u lāgiñ <i>etc.</i>	} gur-uñ lāgiñ <i>etc.</i>

1. *Example of an inanimate object.*

“Västu” = thing.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	väst _u	väst _u
<i>Orig.</i>	väst-u	väst-uñ
<i>Dat.</i>	väst-u-k	väst-uñ-k
<i>Accus.</i>	väst-u	väst-u
<i>Voc.</i>	väst-u	väst-uñ, (västuno)
<i>Instrum.</i>	väst-u-n	väst-u-niñ
<i>1st Loc.</i>	väst-u-nt	väst-u-niñ
<i>2nd Loc.</i>	väst-u-čer	väst-uñ-čer
<i>Orig. followed by</i> <i>Postpositions</i>	väst _u kăde etc.	väst-uñ kăde etc.

In this Declension there are many Nouns ending in “*u*” in the Singular and “*u*” in the Plural; consequently those Nouns have different accent in the Singular and in the Plural. See P. I. Ch. II.

Exercises

on the Fifth Declension.

guru = priest (<i>m.</i>)	kharo (kharots) = true
kăz _u = cajou (<i>f.</i>)	foţkiro = deceiving
väst _u = thing (<i>f.</i>)	foţăi = deceive
host _u = host (<i>f.</i>)	lók, -a = people (<i>m.</i>)
betăi = offer	săkăt = all

Annas Judevânso guru zăun vortavatalo. Konsekrăr kele hostunt ani konsekrăr kele kalsint săgļo Somi Jezu Krist assă. Devă thăiñ (*in God*) săkăt boreo" västu assăt. Dayă kärn (*please*) makă yĕk kăz_u di. Kharots saserdot lókă păsun sakrifis beţăită ani Devă lägiñ măgtă: foţkiro saserdot lókăk foţăită.

§ VI. Declension of Proper Nouns.

The Declension of Proper Nouns is not different from the Declension of Common Nouns; for, all Proper Nouns are declined according to one of the given Declensions. But this is peculiar to them, that some Proper Masculine Nouns follow

the 1st Declension, whereas Common Nouns of the 1st Declension are Feminine; moreover many Masculine Proper Nouns follow the 4th or 5th Declension, and a few Feminine Proper Nouns follow the 2nd Declension; whereas no Feminine Common Noun follows the 2nd Declension.

To determine to which Declension a given Proper Noun belongs, we may say thus:

I. Baptismal Names.

1. *Names of Males.* The greatest part of them follow the 2nd Declension, or more distinctly, if they end in *e*, they follow the 1st Declension, *e.g.* Zoze=Joseph, if they end in *o*, the 3rd, *e.g.* Lorso=Lawrence; if they end in *i*, mostly the 4th, *e.g.* Joki=Joachim; if they end in *u*, the 5th, *e.g.* Gabru = Gabriel; as, often, also if they end in *auñ*, *e.g.* Juãuñ = John. The others seem to follow the 2nd Declension; yet there are some, among these, which do not follow the 2nd; *e.g.* Mingel, Märtin, Anton, Manuel, are of the 4th Declension.

2. *Names of Females.*

a) Names of married or grown up females. The greatest part of them follow the 1st Declension, or, more distinctly, those in *a* or *e* follow the 1st; of those in *i* some follow the 4th, some the 1st, those in *u* follow mostly the 5th; those in *auñ* seem to follow more frequently the 2nd, those in *eñ*, follow the 3rd Declension; of those in a consonant, some follow the 1st, some the 4th (seldom the 2nd).

b) Names of girls. As girls are considered in grammar as Neuter, hence also their Christian names are considered as Neuter, and mostly follow the 2nd Declension. Thus "Märi"=Mary, if used for a woman, is of the 1st Declension, if used for a girl, is of the 2nd; *e.g.* O Mary="Märie" in the 1st case, "Märiä" in the 2nd. There are a few names of girls not according to this rule. In the Dictionary the most common baptismal names are put with the sign of their Declension.

II. Family-Names.

1. The (Portuguese) family-names, used now among natives here, generally follow the 2nd Declension; *e. g.* Suz, -ā, Brit, -a, etc. A few names are not of the 2nd Declension; *e. g.* "Koelh" (or better "Kuel") is of the 4th.

Moreover in familiar conversation family-names applied to women take the termination of the Feminine *ān* or *in* or *n*; *e. g.* Suzin, Kuelin *etc.*

2. Foreign family-names (not Portuguese) follow, it seems to me, more frequently, the 2nd Declension. Yet analogy with the Declension of Common Nouns and euphony may require another Declension. Thus "Pagāni" is of the 4th, according to the rule laid down in the 4th Declension.

If the Christian and family-names are joined, only the 2nd is declined; *e. g.* "Pedru Souzaḱ". The same happens, if the family-name is preceded by some title, *e. g.* Pādri Pagānik="to Fr. Pagani"; so also in other names, *e. g.* Šesar Augustā-čeñ forman=the order of C. Augustus.

Finally in Christian and also family-names we must distinguish the full pronunciation and writing from the vulgar and shortened pronunciation, *e. g.* Bonaventur, shortened Intru.

III. Names of Towns, Villages *etc.*

These Nouns more commonly are not declined; *e. g.* "auñ Koḍiāl vetāñ=I go to Mangalore. Yet if the Proper Nouns of places do not end in *u* or *i* (perhaps *āi*), it seems allowed also to decline them; *e. g.* "auñ Koḍiālak vetāñ=I go to Mangalore. But it does not seem usual to say: auñ Bombāiak vetāñ or Jeppuak vetāñ.

IV. Names of Mountains, Rivers, Kingdoms *etc.* seem to be declined according to the general rules of Declensions; yet about this point a more particular rule cannot at present be formed. *Examples:* Europānt=in Europe, Indiānt=in India, Himālayāčer=on the Himalaya.

Names of places are very often followed by "moļlo=said", (so called); *e. g.* "Rom moļlea šerānt"=in the town called Rome, instead of "Romā šerānt." If

they are followed by *šer* or *gāuñ* and the like, it seems allowed to put the Proper Noun of place in the pure Original, e. g. "Roma šerānt," and so also in other examples, if euphony allows it; or more generally, if a Proper Noun is followed by an apposition, this only may be declined, and the Proper Noun left in the Original, or simply, in its primitive form; e. g. "Israel, moje porjeòer, rasvoškāi kār" = reign upon my people Israel.

C. Observations about Declensions.

1. Omitting the minute things said in each Declension, we may now by one general rule know which Nouns chiefly belong to each Declension.

- a) Feminine Nouns ending in the Nominative Singular in *a* or *ai* are of the 1st Declension.
- b) Nouns in *ap* and *pon* are of the 2nd Declension.
- c) Nouns in *auñ* or *ouñ* are mostly of the 2nd, seldom of the 1st or 5th Declension.
- d) Feminine Nouns in *i* are of the 1st, or of the 4th Declension.
- e) Masculine Nouns in *i* are of the 2nd or of the 4th Declension.
- f) Neuter Nouns in *iñ* are of the 2nd Declension.
- g) Feminine Nouns in *iñ* are of the 4th Declension.
- h) Feminine Nouns in *u* (or *u*) are of the 1st or of the 5th Declension.
- i) Masculine Nouns in *u* (or *u*) are of the 2nd or of the 5th Declension.
- j) Neuter Nouns in *uñ*, preceded by a consonant, are of the 2nd Declension. Nouns in *uñ*, preceded by a vowel, may be of any Gender and of the 1st, 2nd, or 5th Declension.
- k) Nouns in *o* are of the 3rd Declension.
- l) Nouns in *e* (Proper Nouns) are of the 1st Declension.
- m) Nouns in *eñ* are of the 3rd Declension.
- n) Nouns ending in a consonant are, if Feminine, of the 1st, or of the 4th, seldom of the 5th; if Masculine, mostly of the 2nd; if Neuter, of the 2nd Declension.

- o) Nouns having in the termination of the oblique cases or in the derived Adjectives e, are of the 1st; having a, of the 2nd (or also of the 3rd, as sometimes ea is pronounced as a); having ea, very often of the 3rd; having i, of the 4th; having u, of the 5th.

2. The nasal sound n which is found in many Nouns in the Nominative (and Accusative, often), undergoes many changes in the oblique cases; the chief changes are these: in Neuter Nouns in uñ, or iñ, this ñ is lost; in Feminine Nouns of the 4th Declension it is kept; in Nouns ending in auñ or ouñ of the 2nd Declension it is changed into a v; in Nouns in auñ or ouñ of the 1st Declension it is changed sometimes into v, sometimes into n. *Examples:* goruñ, gorua (or goruva) = cattle (*n.*); dudiñ, dudia = pumpkin (*n.*) (but Plural Nominative, of course, dudiãñ); nãñ, nãyñ = river (*f.*); devãsauñ, devããva = devotion (*n.*); mãtõuñ, mãtava = shed (*m.*); mãuñ, mãve = scar; dãuñ, dãune = running, turn (*f.*). Many other things to be said about this ñ will be explained more conveniently elsewhere.

3. The Latin Prepositions are not all translated in the same way: some are translated by Konkani suffixes, some by true Postpositions. The first are *per, in, super* and similar Prepositions having about the same meaning as these three. The 1st is translated by n (*Instrum.*), the 2nd by nt (*1st Loc.*), the 3rd by r (*2nd Loc.*). Probably, that n formerly was a true Postposition "an", that nt also was "ant"; the 3rd is shortened perhaps from "voir = upon". These two an and ant joined to the Noun, lost the vowel and became n, nt (see page 14 *n.* 1 of the text). Only these Postpositions (which might be better called suffixes as forming a peculiar case) drop the initial vowel (an = n, ant = nt), if joined to the Original or pure stem; so, "mezã-ãnt = mezãnt *etc.* (See *ibid.*) The Postpositions which are added as a separate word, do not drop any vowel; *e. g.* yêkavorsã ãdiñ = before one year.

The second kind of Prepositions are all other Prepositions different from these three. Nay, even these three may be translated by some true Konkani Postpositions to be written as a separate word. (See pp. 12 and 18.) The Postpositions of the 2nd kind are chiefly these: vorvi = by; lāgiñ, *or* kāḍe = close, at; pāsun = on account of, for; ādiñ = before; višiānt = about, (Lat. *de*); mukār = in face, before (Lat. *coram*); sākāl = under; voir = upon; pāṭleān = behind, *etc.*

4. As in Latin, there are some irregular Nouns; some used chiefly or only in the Singular, *e. g.* “kurpā = grace”, “lók = people”; some used only in the Plural, *e. g.* “kārkar”, some heteroclite, *e. g.* āvoi of the 4th Declension in the Singular, of the 1st in the Plural; some declined a little irregularly, *e. g.* mālai, māli = story; but as I do not recollect them all at the present, they will be put in the Dictionary, as they occur. Here I put down only those which now occur to my mind besides the indicated ones.

a) Nouns of the 1st Declension ending in a are seldom used in the Plural (see p. 15, para. 7); yet some of them may be used, at least, in some cases of the Plural; *e. g.* “čintna = thought” is not used in the Nominative Plural, but is used in the Dative and Instrumental: “čintneānk, čintneāniñ”.

b) “Monis = man (*homo*), if used for a woman is Neuter; then, commonly, it is joined to “bāil = woman”, bāil-monšañ = women (low expression).

c) Some other Nouns used only or chiefly in the Plural are “dāgd, -añ = sufferings” (*m*); “dāg, -añ = vaccine matter” (*m*) *etc.*

d) Some may be declined according to one or according to another Declension; *e. g.* “kīḍ = insect” is of the 2nd, “kīḍo” of the 3rd Declension. Some say that “kīḍ” means a smaller insect, and “kīḍo” a bigger one. So also “ākānt = distress” is of the 4th or of the 2nd Declension, *ad libitum*.

e) Some Nouns form the Original from the Nominative in a rather different from the common way: these are chiefly some

Nouns ending in *āi*; *e. g.* “*māḷāi*=story” and “*vaḷāi* = white ant”; Original: “*māḷie, vaḷie*”. Moreover “*vaḷāi*” means one white ant or more; it has no Plural form. *Bāpui*, if applied to God is changed into “*bāp.*” It may be declined in two ways, *i. e.* “*bāpa, bāpāk*” *etc.* or “*bāpai, bāpaik*”, *etc.*

5. There are some Nouns which may be applied to males and females together, as in Latin *homo*; *e. g.* *primi homines* (Adam and Eve). Those Nouns, if used to signify males and females at the same time, are often put in the Neuter Gender, although generally used as Masculine. These Nouns seem to belong only or chiefly to the 2nd Declension; *e. g.* “*monis*”, *pl.* “*monšāñ*”; although, if used in a general meaning, it has “*monis*” (*m.*) also in the Plural.

6. As regards accent, the terminations *ia, ea, eo, io* (or *ya, yo*) which occur in the Declensions have the accent upon a and o, although diphthongs: if written with Kanarese letters, they would not be diphthongs, because they should be written *yo, ya*; but *y* is not a vowel. This must be understood also of such terminations of the Adjectives. (See following Art. 2.) Thus: “*burgea, pātkia, rāñio, boreo*” *etc.*

What has been said above, (Observation 1), that *e. g.* Feminine Nouns in *i* are of the 1st or of the 4th, must not be understood thus: “it is free to decline them according to the 1st or according to the 4th,” but thus: “some are of the 1st, some of the 4th Declension.”

Art. II. Gender of Nouns

There are three Genders in Konkani viz. Masculine, Feminine and Neuter.

The Gender may be known either by the termination or by the meaning.

I. From the meaning:

Masculine

1. All names (Proper or Common) of men and of offices peculiar to men are Masculine.

Exceptions: a) Small children are considered as Neuter; so also the Noun “Burgeñ” = child.

b) If the Noun expressing some office of man, is used figuratively and it was originally Neuter, it remains Neuter, also if it is used figuratively; *e.g.* “Pāp sāib amčēñ mostak” = *Pontifex est nostrum caput.*

2. The names of male animals are Masculine.

Exceptions: a) If sex is not taken into consideration, animals are considered as Neuter.

b) The names of some animals are always Feminine or Neuter. (See below *Notes* 3-4, pages 46, 47).

3. Names of hills, mountains, seas, months and days of the week are also Masculine.

4. Nouns of false gods, of devils and of heavenly bodies are Masculine.

Exception: Neketru = star, is Neuter.

Feminine

1. The names (Proper or Common) of women and of offices peculiar to women are Feminine.

Exceptions: a) Names of women in speaking to them, or of them, by those who consider themselves equal or in some way superior to them, are considered as Neuter. Thus a boy says of his small sister “teñ khäiñ geleñ? = where did it go?” So a man speaking of a Paria woman, uses the Neuter Gender.

b) Nouns of women before puberty or marriage, are Neuter; but if they speak of themselves in First Person, they use the Feminine Gender.

c) Čeduñ = girl, is always of Neuter Gender.

2. Nouns of female animals are also Feminine.

Exception: There are some names of animals which are always of Masculine or Neuter Gender. (See below *Notes* 3-4, pages 46, 47).

3. Names of rivers are also Feminine.

Neuter

1. Names of kingdoms, cities, winds, ships, are Neuter. Also
2. The above exceptions;
3. Names of fruits (with many exceptions);
4. The diminutives (in **er** and **ät**).

II. From the termination :

Masculine

1. All Nouns ending in the Nominative Singular in **o** are Masculine.
2. Nouns in **ai** or **i** having the characteristic **a** (2nd Declension), are Masculine.

Feminine

1. Nouns ending in the Nominative Singular in **a**, are Feminine, provided they are of Konkani origin.

Exceptions: “vora = four Rupees”; “loṭṭebira = quack”; “kullā = dwarf”, and perhaps a few others are Masculine.

2. Nouns ending in **ai**, **i**, **u**, **ṛ** or in a consonant, with the characteristic **e**, are also Feminine.

Neuter

1. Nouns ending **pon** are always Neuter.
2. Nouns ending in **ap**, **iñ** and **uñ** preceded by a consonant, are also mostly or always Neuter, at least, if they have the characteristic **a**, *i. e.* if they are of the 2nd Declension.

Exceptions: “santap, -a = affliction”; “gusäp, -a = confusion”, and perhaps a few others are Masculine.

3. Mostly also, foreign Nouns not inflected according to the idiomatical Konkani sound, chiefly if they end in a consonant, are Neuter.

4. All Common Nouns ending in **eñ**, (which may be true Nouns or the Infinitives of Verbs used as Substantives) are Neuter.

As it appears from the above rules, the Gender of many Nouns may be known also by the characteristic alone, *i. e.* the

characteristics *e, i, u* (1st, 4th and 5th Declension) are, mostly, a sign of Feminine Gender, if meaning does not require another Gender; the characteristics *a* and *ea* (2nd and 3rd Declension) are a sign of Masculine or Neuter Gender.

If we consider the characteristics *a* and *ea* together with the termination of the Nominative, then we may say thus: as to *a*, if the Nominative ends as above (*n. 2. Neuter*), *a* is a sign of Neuter Gender; if it ends in *ai* and *i*, mostly is a sign of Masculine Gender; if it ends in some other vowel or in a consonant, that Noun having the characteristic *a* may be still Masculine or Neuter. As to *ea*, if the Nominative ends in *o*, it is a sign of Masculine Gender; if in *eñ*, Neuter Gender is indicated.

The characteristic can be easily known considering the termination of any oblique case of the Singular, as regards 1st, 2nd and 3rd Declension, and in the 4th and 5th Declension, considering also the oblique cases of the Plural; because the characteristic of one Declension appears different from all characteristics of the other Declensions in the Singular of the 1st, 2nd and 3rd Declension; as to the Plural, it appears different only in 4th and 5th Declension; because in these two Declensions the characteristic of the Singular is kept also in the Plural.

The Accusative sometimes is equal to the Nominative; then it cannot be considered, in order to find the characteristic.

1) If the meaning requires Masculine Gender, as shown before, the termination cannot be taken into consideration; *e. g.* *Zoze* = Joseph, *ñ* Masculine; although it has the characteristic "e".

2) In this matter of Gender the chief difficulty regards only the 2nd Declension. For, the first Declension has only Feminine Nouns, the 3rd only Masculine in "o", and Neuter in "eñ", the 4th and 5th mostly Feminine Nouns.

3) Although the above rules about male and female animals is right, if we consider the matter generally and "in abstracto", yet in particular cases it may be exposed to many objections. Hence we might perhaps say better so: Male animals have often a name of Masculine termination, female animals have often a name of Feminine termination; *e. g.* "bokdo" = mutton; "bokdi" = sheep; in this case there is no difficulty. Often there is also a name used both for

male and female; such a name is often of Neuter Gender; *e.g.* “*supeñ* = dog” (male or female); but sometimes the names of male or female animals have a termination not agreeing with their natural Gender; *e.g.* “*kolgeñ* = bitch” (*n.*), and then their Grammatical Gender follows the termination, although meaning would require another Gender. Sometimes animals have a name, the termination of which does not require a certain Gender; in this case, more commonly those names are Neuter. If in this last case, you want to express male or female, I would add “*daḍleñ*” or “*bāileñ*”.

Examples: “*gōḍo* = horse” (*m.*), “*gōḍi* = mare”; “*supeñ* = dog” (*n.*), “*peṭo* = male dog” (*m.*), “*kolgeñ* = female dog, bitch” (*n.*); “*māzar* = cat” (*n.*), “*bokul* = male cat” (*m.*); “*asvel* = bear” (*n.*), “*daḍleñ asvel* = male bear”, “*bāileñ asvel* = female bear”. See also the following Observation:

4) There are some names of animals, (as stated above) which have only one termination for the different genders, as in Italian “*oca*” which may mean either male or female. Among these Nouns some have the termination of the Masculine Gender, and are considered as Masculine; some have the termination of the Feminine, and are considered as Feminine, and some have the termination of the Neuter Gender, and are considered as Neuter. In order to distinguish male from female the words “*daḍlo* = male”, and “*bāilo* = female” are prefixed to those Nouns, as in Italian we say *oca maschio*, *oca femmina*, with the difference that in Konkani the words *daḍlo* and *bāilo* take the terminations of the Adjective and agree with the corresponding Noun; *e.g.* “*pārvo* = pigeon” has the termination of Masculine; hence “*cock-pigeon* = *daḍlo pārvo*”; “*hen-pigeon* = *bāilo pārvo*”. So: “*girboji* = sparrow”, this is Feminine; hence “*cock-sparrow* = *daḍli girboji*”, “*hen-sparrow* = *bāili girboji*”; “*ḍònk* = crane,” is Neuter; hence: “*male crane* = *daḍleñ ḍònk*”, “*female crane* = *bāileñ ḍònk*.” These names are called Epicene, *i. e.* common to both sexes.

5) There may be some exceptions more against the above rules of the text. Only here must be well remarked, that, as the meaning sometimes must be considered in order to establish the Gender, and not the termination (see *Note 1*); so on the other hand sometimes the termination must be considered, not the meaning. Thus, although, *e.g.* names of kingdoms are usually of Neuter Gender (see above), yet if the name of the kingdom has a termination and a characteristic of Feminine Gender, *e.g.* of the 1st or of the 4th Declension, that Noun is Feminine; thus “*India, -die* = India” is of the 1st Declension; “*Itali*”, is of the 4th, consequently they are Feminine. So also there are some diminutives ending in “*ki*”, or “*i*”; *e.g.* “*pāḍki*” = small cow; “*guḷo* = ball”, “*guḷi* = small ball (shot)”; those Nouns are not Neuter, but Feminine. With this limitation the above rules must be understood.

CHAPTER II. ADJECTIVES

I divide this chapter into three articles: 1) Adjectives in general; 2) Adjectives in particular; 3) Degrees of Adjectives.

Art. I. Adjectives in General

§ I. Common Adjectives

There are two kinds of Adjectives in Konkani.

1. Some have three terminations *o*, *i*, *eñ* for the three Genders in the Nominative Singular, viz. *o*, *i*, *eñ*, as in Latin *us, a, um*; e.g. *boro, bori, boreñ = bonus, bona, bonum*.

2. If the Adjective terminates with a consonant or with any other vowel than *o*, it has only one form in the Nominative Singular.

The first kind of Adjectives is easy and fixed; but the second kind seems to be still vague.

Let us now see how they are declined. In order to learn this, we have to distinguish the first kind from the second kind of Adjective, and again in each kind we have to distinguish the case in which they are true Adjectives from the case in which they are like Pronouns; e.g. in the sentence "God is good", *good* is a true Adjective. In the other sentence: "God gives reward to the good" *good* is like a Pronoun, namely instead of *good man*.

The first kind of Adjectives, if they are true Adjectives, are declined as follows: in the Masculine, they have only two cases, viz. Singular Nominative *o*, oblique cases *ea*; Plural Nominative *e*; oblique cases *eañ*, just according to the 3rd Declension. In the Feminine, as in the Masculine, they have only two cases, viz. Singular Nominative *i*, in the oblique case change that *i* into *e*; Plural Nominative change *i* into *eo* or *yo* in the oblique cases *eañ*, namely almost according to the 1st Declension, except that instead of *ie* there is *e*, and instead of *o* there is *eo*.

This rule is to be applied whether the Adjective be attribute as “the merciful God has forgiven you” or predicate as “God is merciful”.

If the Adjectives are used as Pronouns, then they are declined like Nouns of the 3rd Declension.

Usually if the Adjectives are used as Pronouns, they are used in the Masculine Gender; hence they are declined as the Masculine of the 3rd Declension. Yet if they be used, (1) in the Feminine, or (2) Neuter Gender, then they should be declined in the first case as Nouns of 1st Declension, and in the second case as Neuter Nouns of the 3rd Declension.

The second kind of Adjectives must be subdivided into Adjectives 1) ending in a consonant, or 2) ending in a vowel, except *o*.

The Adjectives ending in a consonant, if they are used as true Adjectives, seem to be declined only in the oblique cases, namely they take *a* for the Masculine and Neuter; *e* for the Feminine in the Singular; and *añ* for the Plural in all Genders.

1. Sometimes people use ‘*ea*’ in the Feminine Singular instead of ‘*e*’, and ‘*e*’ instead of ‘*ea*’.

2. It seems to be allowed to use the Adjectives ending in a consonant as indeclinables.

3. Some Adjectives, e. g. “*bhāgīvónt* = holy”, take ‘*i*’ in the oblique case of the Feminine instead of ‘*e*’; e. g. “*bhāgīvónti Mārie* = holy Mary”.

The Adjectives ending in a vowel, except *o*, are not declined at all.

If these second kind of Adjectives are used as Pronouns, then the Adjectives ending in a consonant are declined like Nouns of the 2nd Declension. If they end in a vowel, except *o*, they are not declined at all.

Exception. The Neuter Nominative Plural, which should be *añ*, in this last case, (viz. if the Adjectives ending in a consonant, are used as Pronouns), is often equal to the Masculine; e. g. “*sākāt* = *omnes et omnia*.” Yet we could say also “*sāktāñ* = *omnia*.” Nay it seems better.

These rules are to be applied also to the Adjective, corresponding to the Genitive (see below).

Examples.

1. a) First kind of Adjective: boro = good, *bonus*.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	boro monis	bore monis
<i>Orig.</i>	borea" monša	boreaņ monšāņ
<i>Dat.</i>	borea monšāk	boreaņ monšāņk
<i>Accus.</i>	borea monšāk	boreaņ monšāņk
<i>Voc.</i>	borea monšā	boreaņ monšānu
<i>Instrum.</i>	borea monšān	boreaņ monšāniņ
<i>1st Loc.</i>	borea monšānt	boreaņ monšāniņ
<i>2nd Loc.</i>	borea monšāčer	boreaņ monšāņčer
<i>Orig. followed by</i> <i>Postpositions</i>	borea monšā lāgiņ <i>etc.</i>	boreaņ monšāņ lāgiņ <i>etc.</i>

- b) Bori = *bona*; bori āstri = good woman.

<i>Nom.</i>	bori āstri	borea" āstrio"
<i>Orig.</i>	bore āstrie	boreaņ āstreaņ
<i>Dat.</i>	bore āstrik	boreaņ āstreāņk
<i>Accus.</i>	bore āstrik	boreaņ āstreāņk
<i>Voc.</i>	bore āstrie	boreaņ āstreānu
<i>Instrum.</i>	bore āstrien	boreaņ āstreāniņ
<i>1st Loc.</i>	bore āstrient	boreaņ āstreāniņ
<i>2nd Loc.</i>	bore āstriečer	boreaņ āstreāņčer
<i>Orig. followed by</i> <i>Postpositions</i>	bore āstrie kāde <i>etc.</i>	boreaņ āstreāņ kāde <i>etc.</i>

- c) boreņ = *bonum*; boreņ balseņ = good baby.

<i>Nom.</i>	boreņ balseņ	boriņ balsiņ
<i>Orig.</i>	borea" balsea"	boreaņ balseaņ
<i>Dat.</i>	borea balseāk	boreaņ balseāņk
<i>Accus.</i>	borea balseāk	boreaņ balseāņk
<i>Voc.</i>	borea balseā	boreaņ balseānu
<i>Instrum.</i>	borea balseān	boreaņ balseāniņ
<i>1st Loc.</i>	borea balseānt	boreaņ balseāniņ
<i>2nd Loc.</i>	borea balseāčer	boreaņ balseāņčer
<i>Orig. followed by</i> <i>Postpositions</i>	borea balseā lāgiņ <i>etc.</i>	boreaņ balseāņ lāgiņ <i>[etc.]</i>

2. Second kind of Adjectives

Vōḍ = large; vōḍ gār = large house.

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	vōḍ gār	vōḍ gārāñ <i>or</i> vōḍañ gārāñ
<i>Orig.</i>	vōḍa gāra	vōḍañ gārāñ
<i>Dat.</i>	vōḍa gārāk	vōḍañ gārāñk
<i>Accus.</i>	vōḍ gār	vōḍ gārāñ <i>or</i> vōḍañ gārāñ
<i>Voc.</i>	vōḍa gārā	vōḍañ gārānu
<i>Instrum.</i>	vōḍa gārān	vōḍañ gārāniñ
<i>1st Loc.</i>	vōḍa gārānt	vōḍañ gārāniñ
<i>2nd Loc.</i>	vōḍa gārāčēr	vōḍañ gārāñčēr

Orig. followed by | vōḍa gārā kāḍe *etc.* vōḍañ gārāñ kāḍe *etc.*
Postpositions

In this example in the Singular Accusative, I put “vōḍ” not “vōḍa”, though it is an oblique case, because, if the Accusative of the Noun is equal to the Nominative, the Adjective too must be equal to the Nominative.

In a similar way you may decline “sākāt vāt = all way,” of Feminine Gender, namely: *Nom.* sākāt vāt; *Orig.* saktē vāte, *etc.*

There is no need of putting an example of an Adjective ending in a vowel different from o, as it does not undergo any change, nor is there need of putting an example of the Adjective as a Pronoun, as there is no difficulty.

How to form Adjectives, will be shown in the Appendix to this II. Part; now it is enough to say that a great many Adjectives are derived from Nouns by adding to the stem so, ōiñ, ōēñ, (*us, a, um* of the Latin) *or* lo, li, leñ; *e. g.* souñsār = world, souñsārāso = worldly; mōg = love or charity, mōgāso = charitable (*fem.* mōgāči, *neutr.* mōgāčeñ).

§ II. Adjectives corresponding to the Genitive.

The most simple way of making this Adjective or Genitive is this: Make of the English Genitive an Adjective of three terminations by adding to the stem of the Singular, if the Genitive is Singular, or to the stem of the Plural, if the Geni-

tive is Plural, so, ōi, ce (or seldom, lo, li, leñ), and let this new Adjective agree in gender, number, and case with the Noun governing the English Genitive; *e. g.* the Love of God = “Devāso mōg = Divine Love”; “the stones of the house = gārāče fātor”, “the stones of the houses = garānče fātor”; “the master of the boys = burgeānso mēstri”, “the masters of the boy = burgeāče mēstri” *etc.*

Observations.

1. If the Genitive is a Noun with an Adjective, the Noun only takes the terminations so, ōi, ōeñ and the accompanying Adjective is to be put in the case required by the concord (Vide Syntax). Yet, if the Noun governing the Genitive is in the Nominative, and, consequently, the Noun in the Genitive is to be changed into an Adjective of Nominative Case, the accompanying Adjective, if it is an Adjective of three terminations, must be put in the oblique case of the Singular, if the Genitive converted into Adjective was Singular; Plural, if the Genitive was Plural; of the Masculine or Neuter or Feminine Gender, according to the Gender of the Noun, Genitive converted into Adjective; *e. g.* “the custom of all good men = sākṭaṅ boreāṅ monšāñči dastur”; here, grammatically we should say: “bori monšāñči dastur”; yet such is not the custom. For the same reason we must say “aḍvarlelea rukāčiṅ foḷaṅ = the fruits of the prohibited tree”, instead of “aḍvarleliṅ rukāčiṅ foḷaṅ”. In this point the Genitive follows the rule of the Substantives more than the rule of the Adjectives; because if we consider “monšāñči” and “rukāči” as Nouns in the oblique case, we should say truly “boreāṅ” and “aḍvarlelea.” It seems to me that this rule is in some way to be observed also with Adjectives of one termination; *e. g.* “sāmestaṅ rukāñčiṅ foḷaṅ = the fruits of all trees”; “sāmestaṅ” is an oblique case.

2. If the Adjectives are used like Pronouns, and they are put in the Genitive, then they take the terminations so, ōi, ōeñ, just as if they were Substantives; *e. g.* “the way of the wicked = koṭṭeponāṅso mārog”.

3. Sometimes the Genitive is not changed into an Adjective, but the pure stem is used; in this case, it seems, that the stem should be put before the governing Noun; *e.g.* “Devā (or Devāči) kurpa=the grace of God”. This is the pure Genitive of which I said above, that it occurs sometimes.

4. If there are many Genitives, then, if they are, I may say, parallel, viz. all governed by the same name, only the last Genitive usually is changed into an Adjective, though it is no mistake if you change all into Adjectives; *e.g.* “the duty of the mother and father=āuoi bāpāso kāido”, instead of “āuoi ani bāpāso kāido”. If only the last Genitive takes the terminations of the Adjective, usually the Conjunction “ani=and” is omitted.

If the Genitives are subordinate one to the other, *i.e.* if the 1st Genitive is governed by a word, the 2nd Genitive is governed by the first *etc.*, usually all are changed into Adjectives, although sometimes only the last Genitive is made Adjective; *e.g.* “the Feast of the Sacred Heart of Jesus=Somia Jezu Kristāčeñ Kalzāčeñ fest”, or “Somia Jezu Kristā Kalzāčeñ fest”; or, as some people say: “Somia Jezu Kristāča Kalzāčeñ fest”.

5. What I said above, (p. 49) viz. that the Adjectives take sometimes ‘e’ or ‘ea’ indifferently in the oblique cases, is to be applied to these Adjectives too. So “Devāčea Māyek” or “Devāče Māyek=to the Mother of God”, “mōgāče burgeāk” or “mōgāčea burgeāk=to the dear child.”

6. Many Verbs are compounded with a Substantive and a Verb, which consequently require the Genitive; *e.g.* “love=mōg kār = make charity, make love”; hence “love God” is translated as if it were in English, “make the love of God=Devāso mōg kār”. But not all Verbs compounded of a Verb and a Substantive require the Genitive. The meaning must be consulted, or better, translate literally in English the Konkani Verb, and then see whether it would require the Genitive; *e.g.* “molāk kāṇe=buy,” literally: “take at

price”; it does not govern the Genitive; because, we should say in English: “take at price a book”, *not* “take at price of a book”. In the Dictionary it is shown whether a Verb governs this Genitive, by the sign *G.* = Genitive, with *m.* or *f.* or *n.* (= *masculine, feminine, neuter*) joined, to show the gender of the Noun, united to the Verb; because the Genitive must agree in gender etc. with the Noun. Yet in many cases this rule, *i.e.* of these Compound Verbs, is not observed; *e.g.* “to pātkañ kumzār zatā = he confesses his sins”, instead of “pātkañčeñ kumzār zatā”.

7. This Genitive or Adjective in *so, ōi, ōeñ* is not only used in cases in which in English there would be a Genitive, but also in many other cases, as use will teach you; *e.g.* “dusreāñso rāg āilā = “anger against others came”, literally: “anger of others came” *etc.* (See Syntax.)

§ III. Adjectives derived from the Postpositions tāun, voir, *etc.*

If the English *from* means distance of place or of time, it is translated regularly by *tāun*; *e.g.* “Europā tāun āilo = (he) came from Europe”; “from 10 to 12 = dhā tāun bārā päriänt”; or “därn = taking” sometimes is used; “dhā uorañ därn bārā päriänt = from (*lit.* taking) 10 till 12”. But if it means *out of*, or better, if it means *going out from inside*, as in the sentence “Jesus Christ delivers us from sin”, then the Nouns governed by *from* or a similar particle, is changed into an Adjective, namely, that Noun is put in the 1st Locative *nt*, and to it *lo* (or *li, leñ* for Feminine and Neuter) is joined in one word. But, with which word must it agree? This is not so easily known. Yet I think, we may say that this new Adjective must agree with the Noun which is meant to go out of *etc.*; *e.g.* “Jesus Christ delivers us from sin”; “us” is the thing which goes out of “sins”, figuratively; hence = “Jezu Krist amkāñ pātkañtle sodaitā”; as appears from this ex-

ample, the Adjective in *lo* does not agree in Case, but only in Number and Gender with the corresponding Noun. (See Syntax.) Sometimes, chiefly when there is no Noun with which this *-ntlo* should agree, it is put in the Instrumental Case; *e.g.* “it comes from the cloud = *kupāntleān yetā*”, from “*kup, -a*=cloud”.

A similar construction takes place with “*voir*=up”, “*bitār*=within”, “*lāgiñ*=close”, “*pois*=far” *etc.*; they are changed into Adjectives “*voilo, bitārlo, lāgso, poislo*” and agree with the governed Noun; *e.g.* “*porvatā voilo deuñlo* = he descended from the mountain”; “*Jezu Krist Saitānāk monšāvovilo soḍaitā* = Jesus Christ expels the devil from man”; “*kōṇ tumče bitārlo*=who among you?” “*vōtz moja lāgso*=go far from me”, literally: “go from my neighbourhood”; “*moja poislo vōtz*=go far from me”.

Exercises on §§ I, II, and III.

<i>durbaḷo</i> = poor	<i>piko</i> = ripe
<i>porno</i> = old (<i>of things</i>)	<i>bāpui, -pā, or -pai</i> =father (<i>m.</i>)
<i>mātāro</i> = old (<i>of person</i>)	<i>lēsu, -a</i> = handkerchief (<i>m.</i>)
<i>dusro</i> = other	<i>rāṅg</i> = colour
<i>tāmḍo</i> = red	<i>zanel, -a</i> = window (<i>n.</i>)
<i>dovo</i> = white	<i>foḷ, -a</i> = fruit (<i>n.</i>)
<i>kāḷo</i> = black	<i>rūk, -a</i> = tree (<i>m.</i>)
<i>nilso</i> = blue	<i>vāiṭ</i> = evil (<i>n.</i>)
<i>pātzuo, or tarno</i> = green	<i>bestēñ</i> = in vain
<i>ālduvo</i> = yellow	<i>kād</i> = take away <i>or</i> draw
<i>ubār</i> = high	<i>nāuñ, -āva</i> = name (<i>n.</i>)
<i>moṭvo</i> = short	<i>sikoi</i> = teach
<i>moṭṭo</i> = fat	<i>mān, -a</i> = honour (<i>m.</i>)
<i>vōḍ</i> = large <i>or</i> great	<i>dī</i> = give
<i>toḍe</i> = few	<i>uttar, -tra</i> = word (<i>n.</i>)
<i>sābār</i> = many	<i>aika-tā</i> = (he) hears
<i>ital, -tla</i> = garden (<i>n.</i>)	<i>mor-tā</i> = dies

aḍar = commit		soḍai = deliver
lāgtā = is attached	[<i>m.</i>]	atāñ <i>or</i> atāntz = now <i>or</i> just
mōg kār = love (make love)	<i>G.</i>	now
yemkaṇḍ, -a = hell (<i>n.</i>)		vondautā = is inclined

Mozo porno buk khāiñ assā? To moje lāgiñ assā. To mātāro monis mozo bāpai. Moje boiņik sobit tāmḍeñ lugaṭ, moja bāvāk nilso lēsu assā. Mezār doveñ lugaṭ galā. Moja gārāciñ zanelañ patzuiñ; tuja gārāciñ zanelañ kālīñ. Teā rukāciñ foļāñ pikiñgī? Nāiñ, ani tarniñ assāt. Moje gār ubār. Mozo bāpai moṭvo monis; tujo bāpai moṭto monis. Tuja itlānt sobār rūk assātgī? Nā, toḍe rūk assāt. Pedruso burgo boro, Paulaso burgo pāḍ. Sāmestañ monšānciñ kalzañ vaitāk vondautāt. Monis sābār pauṭi Devāčeñ nāuñ besteñ kāḍtāt. Ya burgeačā bāpaičeñ nāuñ Pedru. Somia Jezu Kristāčeñ kaliz āmso mōg kartā. Moja ištāso bāu āz gārā (*or* gārānt) assā. Āmčañ burgeānso mestri boreñ sikoitā. Voḍānk mān diā. Voḍānceñ uttār aikā. Sāmestañ pātkāñ sāng (*say all sins*). Sāmest monis mortāt. Sāmestañ monšānk Deu kurpā ditā. Sāmestānk kumok dī. Sākāṭ monis pātak aḍartāt. Sākṭāñ monšānk pātak lagtā. Bore monis Devāso mōg kartāt, pāḍ monis pātkāso mōg kartāt. Burgeāno, āuoi bāpāso (*or* bāpāso) mōg kārā. Somi Jezu Krist monšānk yemkaṇḍāntle ani pātkāntle soḍaitā. Šerāntlo kōp āilogi? (*Is somebody come from the town?*) Või, Pādiri atāntz ailā. Vo porno soro (*wine*): tō novo soro. Tāmḍeñ lugaṭ mezār boreñ distā. Tuje lāgiñ (*with you*) dusreñ lugaṭ assāgī? Rukānceo kollio tarneo. Tuje kāde yēk āldovo lēsu assāgī? Durbāleānk aikā: Deu tumkā (*you*) aikatolo (*will hear*). Mātāreānci dastur siņ uleuņso (*custom of old men is to complain*). Tea ubār porvotār (*mountain*) yēk nāḍ (*village*) assā. Ubār porvotānceḥ dov (*snow*) assā. Sezāričea (*of the neighbour*) itlānt yēk sorōp (*snake*) distā. Kāssālo (*which*) rāng tukā boro distā? Adāuñ aḍvarlelea (*prohibited*) rukāčeñ fōļ khātā (*eats*) ani āče vorvi (*hereby*) pātak aḍartā; Devāči

kurpā bāir galtā (*puts out, loses*), ani nirbhāgi (*wretched*) zatā. Toḍe monis sārgār (*into heaven*) rigtāt (*enter*), sābār monis yemkaṇḍānt rigtāt: asseñ (*thus*) uleitā Somi Jezu Krist. Sāmestānk saimbāčeñ pātak lāgtā, baptism kāṇeuñčea ādiñ, [*to all, of nature sin (original sin) is attached before receiving baptism, (of desire at least)*].

Art. II. Adjectives in particular

Numeral Adjectives

Now I will speak of the Adjectives in particular, but not of all kinds; about the Adjectives which are derived from the Pronouns, it is better to speak in the chapter on Pronouns. In this article I speak only of Numerals.

§ I. Cardinal Numbers

First I put down the chief numbers; because they cannot be put easily in the Dictionary.

1 = yĕk	17 = sotrā
2 = dòn <i>or</i> dòg; dòni <i>or</i> dogi=	18 = āṭrā
both	19 = yĕkuṇīs
3 = tīn <i>or</i> tèg	20 = vīs
4 = čār <i>or</i> čoug, <i>or</i> tčoug	21 = vīs ani yĕk, <i>or</i> better
5 = pānz <i>or</i> pānč	yĕkvīs
6 = sǎ	22 = vīs ani dòn <i>or</i> bāvīs
7 = sāt (<i>pronounced quickly</i>)	23 = tēvīs <i>or</i> vīs ani tīn
8 = āṭ	24 = vīs ani čār, <i>or</i> čovīs
9 = nów <i>or</i> nów	25 = vīs ani pānč <i>or</i> pončīs <i>or</i>
10 = dhā	pančvīs
11 = ĭkrā	26 = vīs ani sǎ <i>or</i> sovīs
12 = bārā	27 = vīs ani sāt <i>or</i> sattāvīs
13 = tērā	28 = vīs ani āṭ <i>or</i> āṭṭāvīs
14 = čoudā	29 = yĕkuṇtīs
15 = pondrā	30 = tīs
16 = sòlā	31 = tīs ani yĕk <i>or</i> yektīs

32 = tīs ani dòn <i>or</i> bottīs	62 = besāṣṭ <i>or</i> beasāṣṭ
33 = tīs ani tīn <i>or</i> tettīs	63 = tresāṣṭ <i>or</i> treasāṣṭ
34 = tīs ani čār <i>or</i> čoutīs	64 = čousāṣṭ
35 = tīs ani pānč <i>or</i> pāntīs	65 = pāṅsāṣṭ
36 = sāttīs ¹⁾	66 = sousāṣṭ
37 = sāttīs	67 = sātsāṣṭ
38 = aṭtīs	68 = āṭsāṣṭ
39 = yēkuṇečālis	69 = yēkuṇesāttār
40 = čālis	70 = sāttār
41 = čālis ani yēk <i>or</i> yēke- čālis	71 = yēkasāttār
42 = bāvečālis	72 = beāstār (<i>shortened</i> <i>from bāve sāttār</i>)
43 = tečālis <i>or</i> tevečālis	73 = treasāttār <i>or</i> treas- tār
44 = čālis ani čār <i>or</i> čove- čālis [čālis	74 = čoveastār
45 = pončvečālis <i>or</i> pānčve- čālis	75 = pončāstār, <i>or, more</i> <i>commonly</i> , paun- señ = $\frac{1}{4}$ less hun- dred (100 - 25)
46 = sovečālis	76 = sóastār <i>or</i> syastār
47 = sāttečālis	77 = sātte-āstār <i>or</i> sat- tyāstār
48 = āṣṭečālis	78 = āṭṭe-āstār <i>or</i> aṭṭya- āstār
49 = yēkuṇepoṇās	79 = yekuṇe-āišiṅ
50 = poṇās	80 = āišiṅ
51 = yēkpan <i>or</i> yēkāon	81 = yekkyā-āišiṅ
52 = baupan <i>or</i> bāon	82 = beāišiṅ <i>or</i> beāišiṅ
53 = tevepan	83 = teāišiṅ <i>or</i> treāišiṅ <i>or</i> teaišiṅ
54 = čoupan	84 = čove-aišiṅ
55 = pančāvan	85 = pončve-aišiṅ
56 = soupan	86 = sā-aišiṅ
57 = sāttāvan	
58 = āṭṭāvan	
59 = yēkuṇesāṭ	
60 = sāṭ (<i>pronounced slowly</i> <i>and cerebral</i>)	
61 = yeksāṣṭ	

¹⁾ The common way of forming numbers by "ani", e.g. here "tīs ani sā" must be understood, although it is not always put.

87 = sättya-aišiñ	121 = sembor vīs ani yēk
88 = aṭṭya-aišiñ	or sembor ani yēk-
89 = yēkuṇe-nóvód	vīs
90 = nóvód	130 = sembor ani tīs <i>etc.</i>
91 = yēkanóvód	150 = dedseñ
92 = beanóvód or beannói	151 = dedseñ ani yēk or
93 = treanovoi	sembor ponās ani
94 = čouveanovoi	yēk <i>etc.</i>
95 = pančanovoi	160 = dedseñ ani dhā or
96 = sóvanovoi	sembor ani sāt <i>etc.</i>
97 = sättyanovoi	200 = donsiniñ
98 = aṭṭyanovoi	250 = aḍeñsiñ
99 = yēkuṇesembor or	300 = tinsiñ
novanói	350 = tinsiñ ani ponās or
100 = señ or sembor	sādetinsiñ <i>etc.</i>
101 = sembor ani yēk	1,000 = hazār or sās
102 = sembor ani dòn or	1,500 = deḍ hazār
dòg <i>etc.</i>	2,000 = dòn hazār or dòn sās
110 = sembor ani dhā	2,500 = aḍez hazār
111 = „ „ ikrā <i>etc.</i>	10,000 = dhā hazār
120 = „ „ vīs	100,000 = lāk

Observations:

1. Up to 20 there is no general rule for forming numbers, which consequently must be learnt by heart; from 20 it is enough to know the beginning of the decade; for the other numbers are formed, more usually, by putting the larger number before and the smaller one after it, separated by “ani = and”. So “26 = vīs ani so”, *literally*: “twenty and six”. Another way is to put the smaller number before, the larger one after it without any Conjunction. So “yēkvīs=26”, “pančvis=25 (*vulgar*: pončis)”. Moreover to say 22, 23, 32, 33, *etc.*, the words *bāve*, *teve* (or shortened *bā*, *te*) are prefixed to the larger number. This way of forming the numbers now indicated by *bā* and *te* is commonly understood up to 33 in-

clusive. Further, probably common people would not understand this way of counting by *bā* and *te*, nay many can count not only the numbers formed thus, but also all numbers higher than 33, and they count by doubling or by adding lower numbers. The numbers higher than 33 are not commonly used, nay not even perhaps understood, except the decades, *i. e.* 40, 50, 60, 70 *etc.* Or better we may say so: the numbers lower than 33 are known generally (although there are some, who know only till 25), they may be formed in any of the given ways. The numbers higher than 33 may be formed in two ways, *i. e.* either by adding the lower number from 1 to 9 inclusive to the decade; *e. g.* “*tīs ani čār, tīs ani pānč*” *etc.*, and this way, although not generally used, at least above 40 or 50, might perhaps be understood; or they may be formed by joining the lower number to the decade (usually prefixing the lower number) as one word; this way is not used and not even understood, at least by common people. I did not learn this 2nd way from common people, but I took it from the Mahrātti; yet also the numbers formed in this 2nd way are Konkani words and should be used in order to make them common, and to raise a little this neglected Konkani language.

19, 29, 39 *etc.* are expressed, saying “one minus twenty” *etc.* so “*yēkuṇīs*” is shortened from “*yēkuṇēñ viś = one minus twenty*”; but for 29, 39 *etc.* “*yēkuṇēñ*” is used instead of “*yēkun.*”

To say 150, 250, 1500, 2500 *etc.* (in this order only) there are peculiar forms as shown above, namely they are converted into mixed numbers: So 150=one hundred and a half, $100 + 1\frac{0}{2}$, and then expressed “*dedseñ*” *etc.* (*ded* = $1\frac{1}{2}$, *ādez* = $2\frac{1}{2}$).

To say 100 only, “*sembor*” is more commonly used instead of “*señ*”. In the Plural “*sembor*” cannot be used; hence the plural of “*señ*” (3rd Declension) must be used “*donsiñ = 200*”, “*tinsiñ = 300*” *etc.*

2. The second form of 2, 3, 4, is used only when speak-

ing of persons or irrational animals. Sometimes a third form occurs of these three numbers, but seldom.

3. Are the Cardinal Numbers declined? All may take an *añ* in the oblique cases, at least if they are joined to a Substantive; but the numbers 2, 3, 4 have a peculiar Declension, *i. e. Nom. Masc.* “*dòn, dòg, tìn, tèg, čār, čoug*”; *Fem.* as the Masculine, or “*dòni, dògi, tìni, tegi, čāri, čougi*”; *Neuter*: “*dònañ, dògañ, tìnañ, tegañ, čārañ, čougañ*”. *Oblique Case*: all take *añ* in all Genders, *i. e.* “*dònañ, dògañ*”, *etc.*

4. Common fractions are expressed in this way: “ $\frac{1}{4}$ = *yèk pāu*” or “*yèk kaldo*”, this second is used as Adjective of three terminations agreeing with its Noun; “ $\frac{1}{2}$ = *ārdo*”, used also as Adjective of three terminations (Lat. *dimidius, a, um*); “ $\frac{3}{4}$ = *pāuņo*”, literally: “(one) quarter less”, also declinable as Adjective of three terminations. They use also “*mukāl*” for $\frac{3}{4}$, and “*tìn vaņte* = three parts”. To express $1\frac{1}{4}$, $2\frac{1}{4}$ *etc.* the literal translation is used, viz. “*yèk ani yèk kaldo*” *etc.* Yet for $1\frac{1}{4}$ there is another form, viz. “*sovai*” indeclinable, or, more clearly: “*sovai*” alone means $1\frac{1}{4}$; “*sovai*” prefixed to a number means $\frac{1}{4}$, *e. g.* “*sovai ikrā = 11\frac{1}{4}*”. To express $1\frac{1}{2}$, $2\frac{1}{2}$, there are peculiar forms, viz. “*dēd = 1\frac{1}{2}*”, “*ādēz = 2\frac{1}{2}*”. Yet the ordinary form would also be understood. From $3\frac{1}{2}$ upwards the word “*sāde*” is prefixed to the inferior number: so “ $3\frac{1}{2}$ = *sāde tìn*” *etc.* To say $3\frac{3}{4}$, $4\frac{3}{4}$ *etc.* we may prefix “*pāuņeñ*” [*lit.* (one) quarter less] to the whole number; *e. g.* “*pāuņeñ tìn = 2\frac{3}{4}*, *lit.* (one) quarter less three”; “*pāuņeñ čār = 3\frac{3}{4}*” *etc.*; or we might also affix, as a separate word, “*ani tìn vaņte* = and three parts” to the whole number; *e. g.* “*dòn ani tìn vaņte = two and three parts*”. This second way is not so exact as the first.

My present circumstances do not allow me to explain ulterior fractions.

1. As it has been already observed, “*dēd*” and “*ādēz*” are used also to express 150, 250, 1500, 2500 *etc.*, by prefixing them to the number which re-

mains after having taken away 50, 500, 5000 *etc.*; if the remainder begins with 1, “dēḍ” is prefixed; if it begins with 2, “āḍēz” is prefixed.

2. “Pāu” means a quarter, not of this or that kind, but generally; hence it must be joined to a Substantive; *e. g.* “yēk pāu uḥo; yēk pāvu ser tanduḥ” *etc.* “yēk pāvu” without a Substantive (expressed or understood) means $\frac{1}{4}$ absolutely.

3. “Kaldo= $\frac{1}{4}$ ” may be used for time, *e. g.* “kaldeñ uor= $\frac{1}{4}$ of an hour”; for money, *e. g.* “kaldo Rupo= $\frac{1}{4}$ Rupee” *etc.*; it must be joined as an Adjective to the affected word.

4. “Pāuḥo” may be used either as a Noun or as an Adjective; in the 1st case, it is used commonly only for $\frac{1}{4}$ of an anna or 3 pies, (*i. e.* $\frac{3}{4}$ of one “poiso = 4 pies”); if it is used as Adjective, then it is joined to a Substantive in this way; “pāuḥeñ yēk moḥ= $\frac{3}{4}$ of a maund” *lit.*: “one quarter less one maund”, “pāuḥeñ yēk rāṭḷu= $\frac{3}{4}$ of a maund” *etc.*

5. “Mukāl= $\frac{1}{4}$ ” is also a general Adjective, which consequently must be joined to a Noun; this Noun (expressed or understood) often expresses time; yet it may express also some other thing; *e. g.* “mukāl ser tanduḥ= $\frac{1}{4}$ seer of rice”, “mukāl uor= $\frac{1}{4}$ of an hour”.

§ II. Ordinal Numbers

These are formed from the Cardinal Numbers by adding *vo* (vi, veñ), and are declined as Adjectives of three terminations; so “pāns-vo=fifth”, “sovo=sixth” *etc.*

The three first numbers are irregular, “1st=poilo(-i, -eñ)”, “2nd=dusro”, “3rd=tisro”.

§ III. Distributive Numbers

These correspond to the Latin: *singuli, bini, etc.* They are formed by doubling the first syllable of the Cardinal Number; thus: “yēyēk=one by one”; “dōgdōg=*bini*” *etc.*

§ IV. Reduplicative or Multiple Numbers

They correspond to the Latin *duplex, triplex etc.* They are formed in the same way as the Distributive Numbers. The context must decide. Yet, more usually, these are formed also in another way, namely, *duplex* or double=“dōḍo” (-i, -eñ) or “dubāri”; “threefold = tidōḍo”; “single = yekōḍo”; from

quadruplex to higher numbers we may say “čārdodo, pāncdodo” *etc.* or, better “čār tarāniñ (*or* čār jinsāniñ) vóđ = large in 4 ways”. Instead of “vóđ” we have to put the Adjective required by the meaning. It is more common, instead of “čārdodo *or* čār tarāniñ vóđ”, to say “čār pāuṭi tẓāđ = four times greater” *etc.*

§ V. Repetitive Numbers

They signify the repetition of a thing at certain intervals; *e.g.* once every tenth year. These are formed by doubling the first syllable of the Cardinal Numbers, and consequently are declined; *e.g.* “dādāvea vorsa = every tenth year” *or* “dādāveañ vorsāniñ” in the Plural.

§ VI. Numeral Adverbs

For convenience, these Adverbs are inserted here, though their proper place would be elsewhere. These Adverbs correspond to the Latin *semel, bis etc.* They are formed by translating literally, “one time, two times = yēk pāuṭi, dōn pāuṭi, tīn pāuṭi” *etc.*

Exercises

on the Numeral Adjectives.

vār, -i = a measure nearly equal to a yard (<i>f.</i>)	témp, -a = time (<i>m.</i>)
uņđo, -đea = bread or loaf (<i>m.</i>)	uor, -a = hour (<i>n.</i>)
dūdy, -da = milk (<i>n.</i>)	zālo = became
mās, -a = meat or flesh (<i>n.</i>)	uprānt = after
molāk kāņe = buy (take for price)	sumār = about
zāi = is required	zūz, -a = war (<i>n.</i>)
kitlo = how much?	sollō, -lea = peace (treaty of peace) (<i>m.</i>)
kutṭeñ, -ea = (a measure equal to $\frac{1}{2}$ [or sometimes $\frac{1}{4}$] seer) (<i>n.</i>)	suru zatā = begins (<i>principium fit</i>) <i>G. f.</i>
	isvi, -ve = year (date) (<i>f.</i>)
	pāuṭi = time (<i>e.g.</i> four times)

tzäl = walk

sūru, -re = today

vetā = goes

šeār, -a = town (*n.*)

moļlo = called

monšākul, -a = mankind (*n.*)

bādāl = different, changed

bogār = but

nāints = not only

bokši = forgive

Yēk pāu uņdo molāk kāņe. Tuja bāpaik kitleñ dūdu zāi? Bāpaik dēd kutteñ dūdu zāi. Boinīci nesson karunk kitleñ lugaṭ zāi? Ādez vāri zāi. Bāvāso kutāuñ karunk kitleñ lugaṭ zāi? Pāuņeñ čār vāri zāi. Atañ kitleñ uorañ zālīñ? Sovāi ikrā zālīñ. Kitlo tēmp zāi tujeñ kām karunk? Kaldeñ uor zāi. Pedručeñ kām karunk kitlo tēmp zāi? Ārdeñ uor, yā mukāl. Ātañ tzālči (*current*) isvi kitli? Yēk hazār āṭsiñ āiši ani yēk isvi. Konstantin rāy zālea uprānt sumār dēd hazār vorsāñ zālīñ. Deḍ-šeñ (*or dedsea*) vorsāñ ādiñ yēk vód zūz zāleñ. Sumār āḍez seañ vorsāñ ādiñ Vestfālyo soļlo zālo. Dhā ani mukāl zālīñ. Sovāi zāleñ ($1\frac{1}{4}$ o'clock). Kitleañ uorañčer mis suru zatā? Sāḍe dhā uorañčer. Tukā kitlo uņdo zāi? Makā yēk pāu zāi, moja voḍa bāvāk ārdo, boinīk yēk pāu, ani moja bāpaik yēk rātlu. Yēk moņ tanduļ molāk kāņ-geunčeāk kitle rupoi lagtāt? Toḍe pāuṭi sāḍe čār rupoi, toḍe pāuṭi čār, toḍe pāuṭi sāḍe tin, toḍe pāuṭi tin ani uņeñ (*and less*). Kristāvāņso poilo Pāp Sāib Sañ Pedru' assullo, dusro Sañ Lin, tisro Sañ Klet, čouto Sañ Klement, pānsvo Sañ Anaklet. Dog-dog Igarjent tzālā. Pončisvea vorsa Pāp Sāib jubileu ditā. Nāiņtz sāt pāuṭi, bogār sāttār ani sāt pāuṭi tuja bāvāk bokši.

Art. III. Degrees of Adjectives

§ I. Comparative

There are three kinds of Comparative: of Superiority, of Inferiority, and of Equality.

1. Comparative of Superiority.

a) This is formed in a similar way to the Kanarese, that is to say, the Adjective has no proper Comparative form, but

it is as if we had to say in Latin: *sapientia bona est quam divitiae*, or, literally: *divitiae quam sapientia bona est*, with the difference that the word which follows *quam*, viz. *divitiae*, in Konkani is to be put in the pure stem or Original Case. “*Quam*” is expressed by “*präs*” or “*päräs*”, put after the Noun which it modifies, like the Kanarese “*inta*”; e. g. “*grestkaie präs zaṅvai bori* = riches than wisdom good (is)”. Instead of “*präs*”, some other particle may be used; e. g. “*vorn*” or “*ki*” or, sometimes “*mukār*”. Thus “*grestkaie vorn zāṅvai bori* = riches above wisdom good”. If *ki* is used, the affected Noun is, more commonly, put in the Original of the derived Adjective, Masculine or Feminine according to the Gender; e. g. “*Pedručea ki*” instead of “*Pedru präs*”; “*Märieče ki*” instead of “*Märie präs*”. “*Mukār*”, literally means: *in the face*; hence the sentence must be changed a little sometimes.

b) Another way of making this Comparative, corresponds to the English “more” and to the Latin *magis*, but it is not often used: this 2nd kind of Comparative is formed by prefixing “*ädik* = more” to the Adjective and then putting “*präs*” or “*vorn*”, as before. Thus the Adjective itself becomes truly Comparative; e. g. “*Antoni präs Pedru ädik boro* = Peter is better (more good) than Antony”.

c) There are some other ways, less obvious, of forming this Comparative; e. g. sometimes the pure Positive Degree is used without any sign of comparison: only the context can show the Comparative. So, to express: “Which is the shorter way of these two?” we may simply say “*konči vāt moṭvi?* = which way is short?”. So also “*tsäd* = much or more”. The context must decide about the meaning; e. g. if you ask a penitent “Did you commit this sin about a hundred times?” if he answers: “*tsäd zāit*”, the meaning is “more than a hundred times”.

2. Comparative of Equality.

It corresponds to the English “Peter is as good as Antony”. This Comparative may be expressed a) with “*bāri* = as” (Latin

instar, sicut) put after the stem or Original of the affected Noun; *e.g.* “Ankuār Māri māye bāri kākūṭiṭi = the Virgin Mary is merciful as a mother”.¹⁾

b) This Comparative may be expressed very often with the Correlative Pronouns, as *qualis talis* (see below ch. III.); *e.g.* “zāsso Pedru tāsso Anton = as Peter so Antony”.

3. Comparative of Inferiority.

This does not seem to be very common, at least in this form. It is as the Latin: *Petrus minus bonus est quam Paulus*.

a) The easiest way to translate this Comparative is to change it into a Comparative of Superiority; *e.g.* “*Paulus est melior quam Petrus* = Paul Pedru prās boro”.

b) Another way is to change the sentence, so as to get a Comparative of Equality with negative form; *e.g.* “Peter is less good than Paul”, change it thus: “Peter is not so good as Paul = Pedru Paulā bāri boro nāiñ”.

c) This Comparative may be expressed also by “titlo” or “itlo” = such (Latin *talis* or *tam*) chiefly if in the sentence the Noun of comparison is understood; *e.g.* after having spoken of a good person, you say of another: “N. is not so good as he = N. titlo boro nāiñ”. A literal translation of the English “less good” is possible, but would not be according to the nature of the Konkani language, although it occurs sometimes, *e.g.* “uñ boro = less good” (instead of “ūṇo boro”).

Exercises

on the Comparatives.

bud, -i = wisdom (<i>f.</i>)	sompūrn = perfect
duḍḍu, -ḍua = money (<i>m.</i>) (<i>not to be confounded with dūḍu,</i>	pidā, -ḍe = sickness (<i>f.</i>)
-da = milk <i>n.</i>)	durbalkai, -e = poverty (<i>f.</i>)
moladik = precious	grest or grestāso = rich
	gāuñ, -āva = country (<i>m.</i>)

Bombāi, Koḍiāla (*Mangalore*) prās rūnd assā. Bud duḍḍuā vorn moladik. Sāmestañ vāstu prās Deu boro ani sompūrn.

¹⁾ Instead of “bāri” we may use “pōri”, but this is not so common as “bāri.”

Pātak pīde ani durbalkaie vorn vāit. Pedru Paulā¹⁾ prās boro, puṇ Paulu Pedru prās grest. Konči vāṭ moṭvi, igi, ti? Tī vāṭ moṭvi, puṇ bori nāiñ. Amso gāuñ tumcea gāvā prās ādik sobit. Pedru bāri, Paulu sikpi, puṇ Pedru bāri bhāgivañt (*holy*) nāiñ. Ankuār Mārie bāri āmceo sauñsārāceo (*or* sauñsārāntleo) māiyo amso mōg kartātgi? Nā, Ankuār Māri sauñsārāceañ māiyañ prās ādik kākultiči ani mogāl. Kāso bāpui, tāso pūt, ani kāssi āuoi tāssi duv. Santāñči kuši Devāk kalti assālli, amči kuši titli bori nāiñ.

§ II. Superlative

There are two kinds of Superlatives: 1) Absolute, 2) Relative Superlative.

First kind. This is very easy: it is obtained by prefixing “bhōu *or* tsād = much” to the Positive Degree of the Adjective; *e. g.* “vōḍ = great”, “bhōu vōḍ = very great”; “tsād piḍest = very sick”. By prefixing “bhōu tsād”, the Superlative is still higher; *e. g.* “to bhōu tsād piḍest = he (is) sick in the highest degree”.

Second kind. This is formed *a*) in a similar way to the Comparative, except that besides “prās” *etc.* “bitār” may be used as in Latin *inter* or *super*; *e. g.* “Antony is the most clever boy = Anton sāktañ burgeāñ bitār ušār”; we may say also: “Anton sāktañ burgeāñ prās (*or* vorn) ušār”.

b) Another way is to prefix “ādik = more” to the Adjective, putting then, if required, “vorn” or “bitār”; *e. g.* “the Himalayas are the highest mountains = Himālaya ādik ubār porvot”.

There are, besides these, some other ways of forming both Superlatives; *e. g.* “pois pois = far far (very far)” *etc.*; these may be learnt by practice.

Adverbs have no proper form of the Comparative and Superlative; they follow the rule of the Adjectives, except that sometimes to form the Comparative, “tsād” is prefixed, if the Adverb is the Instrumental of the Substantive; *e. g.* “Peter walks more slowly than Simon = Pedru Simava prās soukās tsāltā”; “he talks Konkani more easily = to Konkani bhās tsād sasārāyen ulaitā”, *literally*: “he speaks Konkani with greater facility”.

¹⁾ Or “Paulu”; for this word may follow the 2nd or 5th Declension, *ad libitum*.

§ III. Irregular Comparatives and Superlatives

Lān = little	<i>Comp.</i> uṇo (-i, -eñ).
Bhou = much	<i>Comp.</i> tsād.
Boro = good	<i>Superl.</i> bhōu boro (<i>reg.</i>) or uttām or uttim: the 2nd form, i. e. uttim, is more common.
Pois = far	<i>Comp.</i> mukār = before, or further.

§ IV. Augmentative and Diminutive¹⁾

They correspond to the Italian *libriccino* and *librone* as regards Substantives, to *piccolino* and *riccone* as regards Adjectives.

1. Very often there is no proper form for these degrees. Hence if it is required to use them, two or more words must be used; *e. g.* *a)* sometimes the Augmentative is made by repeating the Adjective or Substantive; so “pois pois=far far”; “fulañ fulañ=many flowers”, as in the Bible: *tribus tribus*; but this is rather a Superlative, as regards the Adjective; *b)* often the words “illo (-i, -eñ)” or “todo (-i, -eñ)” or “tikeñ” indeclinable (which all mean “a little”), can be prefixed to make the Diminutive both of Substantives and Adjectives; *e. g.* “illo boro, or tikeñ boro=somewhat good”; “illeñ udak=a little water”.

2. Sometimes the Diminutive of Substantives has a proper form; *h. e.* *a)* the Substantives are formed diminutive by adding the termination -er or -at, and then they are, mostly, of the Neuter Gender; *e. g.* “rāuḷ=palace (*m.*)”, “rāuḷ-er=small palace (*n.*)” (a part of a large palace); “kauḷo=crow (*m.*)”, “kauḷer=small crow (*f.*)”; “vāg=tiger (*m.*)”, “vāgāt=small tiger (*n.*)”; but this form of Diminutive is used only with a few Nouns. *b)* With some other Nouns the Diminutive is formed by adding -i or -ko, (-ki for the Feminine) or -geñ; *e. g.* “ghāt,-a=hill (*m.*)”, its diminutive is “ghāṭi=hillock (*f.*)”; “pāḍo=little bullock,”

¹⁾ For the sake of convenience I speak here also of Substantives.

“pāḍko=very little bullock”; “pāḍi=small she-calf”, “pāḍki=very small she-calf”; “rāṇḍ = widow”, “rāṇḍgeñ = small widow (*n.*)”; (“rāṇḍ” and “rāṇḍgeñ” are very low, and rather offensive words). The terminations *-i* and *-ki* mostly are a sign of Feminine Gender, *-ko* of Masculine Gender, *-geñ* of Neuter Gender. Before adding these terminations, euphony may require to cut off the last vowel, as the above examples show.

Besides the above given forms of Diminutive and Augmentative, there are some others, e.g. by prefixing “dakto=little”, “sumār=moderate”; as these are very easy, I leave them to the private diligence.

Exercises

on the Superlatives

koṭṭeponāso = wicked	gārmi, -me = heat (<i>f.</i>)
rāz, -ja = kingdom (<i>n.</i>)	sāsārāi, -e = facility (<i>f.</i>)
sōḍ = leave	khāro = true
ubir, -bra = mud (<i>m.</i>)	dukh, -i = sorrow (<i>f.</i>)
yer = other	reuñ, reve = sand (<i>f.</i>)
dhairyavont = courageous	bangār, -a = gold (<i>n.</i>)
sukh, -a = happiness (<i>n.</i>)	

Deu bhou boro: monšāceñ kaliz bhou koṭṭeponāceñ. Sār-ginčeñ rāz bhou moladik: tāče pāsun sākāṭ vāstu sōḍ. Sāme-stañ vāstuñ prās Devāso mōg boro: tāče mukār bangār reve bāri ya ubra bāri. Khāri pātkañči dukh sāmestañ yerañ dukhiñ vorn vōḍ. Sāktañ vāiṭāñ bitūr pātak bhou tzāḍ vāiṭ. Pedru yerañ burgeañ mukār ādik dhairyavont burgo. Lān lān sukh toḍe pāuṭi vōḍ vāiṭāñči suru zāun assā. Pedru Paulu vorn tsāḍ sasārāyen siktā. Pedruso duḍḍu uṇo zatā. Atāñ gārmi tsāḍ (*or* vōt tsāḍ); toḍeañ disāñ uprānt uṇi zāteli. Lādrū (= *Lazarus*) uttim (*or* uttām) burgo. Goyiñ pois assā: Bombāi ani mukār assā.

CHAPTER III. PRONOUNS

§ 1. Personal Pronouns

Āuñ = I

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	āuñ	amiñ
<i>Dat.</i>	makā	amkāñ
<i>Accus.</i>	makā	amkāñ
<i>Instrum.</i>	āuveñ	amiñ
<i>1st Loc.</i>	<i>not used</i>	<i>not used</i>
<i>2nd Loc.</i>	mojer	amčer
<i>Orig. followed by</i> <i>Postpositions</i>	moje kăḍe <i>etc.</i>	amče kăḍe <i>etc.</i>

Tūñ = thou

<i>Nom.</i>	tūñ	tumiñ
<i>Dat.</i>	tukā	tumkāñ
<i>Accus.</i>	tukā	tumkāñ
<i>Instrum.</i>	tuveñ	tumiñ
<i>1st Loc.</i>	<i>not used</i>	<i>not used</i>
<i>2nd Loc.</i>	tujer	tumčer
<i>Orig. followed by</i> <i>Postpositions</i>	tuje kăḍe <i>etc.</i>	tumče kăḍe <i>etc.</i>

To = he

<i>Nom.</i>	to	te
<i>Dat.</i>	takā	tankāñ
<i>Accus.</i>	takā	tankāñ
<i>Instrum.</i>	tañeñ	tañiñ
<i>1st Loc.</i>	tantu	tantu
<i>2nd Loc.</i>	tačer	tančer
<i>Orig. followed by</i> <i>Postpositions</i>	tače pasun <i>etc.</i>	tanče kăḍe <i>etc.</i>

Tī = she

<i>Nom.</i>	tī	teo
<i>Dat.</i>	tikā	tankāñ
<i>Accus.</i>	tikā	tankāñ
<i>Instrum.</i>	tineñ	taniñ
<i>1st Loc.</i>	tantu	tantu
<i>2nd Loc.</i>	tičer	tančer
<i>Orig. followed by</i>	} tiče kăḍe etc.	} tanče kăḍe etc.
<i>Postpositions</i>		

Teñ = it

<i>Nom.</i>	teñ	tiñ
<i>Dat.</i>	takā	tankāñ
<i>Accus.</i>	takā (<i>seld.</i> teñ)	tankāñ
<i>Instrum.</i>	taṇeñ	taṇiñ
<i>1st Loc.</i>	tantu	tantu
<i>2nd Loc.</i>	tačer	tančer
<i>Orig. followed by</i>	} tače kăḍe etc.	} tanče kăḍe etc.
<i>Postpositions</i>		

Instead of **to**, remote Pronoun, **o (uo)** may be used, which is approximate Pronoun. It is declined almost in the same way; but as there is some difficulty in the pronunciation, I put its Declension too. According to the Kanarese, it should be written **o, i, eñ** but pronounced **uo, i, yeñ**. I will write it as it is pronounced in order to remove this difficulty.

Singular:

Plural:

	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
<i>Nom.</i>	uo	i	yeñ	ye	yeo	iñ
<i>Dat.</i>	akā	ikā	akā	ankañ		
<i>Accus.</i>	akā	ikā	akā	ankañ		
	(<i>seld.</i>) uo	i	yeñ	(<i>seld. as the Nomin.</i>)		
<i>Instr.</i>	aneñ	ineñ	aneñ	aniñ		
<i>1st Loc.</i>	antu			antu		
<i>2nd Loc.</i>	ačer	ičer	ačer	ančer		
<i>Orig. with</i>	} ače	} iče	} ače kăḍe etc.	} anče kăḍe etc.		
<i>Postp.</i>						

Observations:

1. The pure Genitive does not exist; if required, the corresponding Adjective Possessive is used, just as I have shown above, of the other Genitives. So “*amore tui* = *tujea mogān* = *amore tuo*”. Vocative and Original do not seem to be used. If the Vocative be really required, the Nominative perhaps might be used, although I have never found such an example; *e.g.* “O thou, man of God! = *ye, tūñ, Devāgelea monšā!*” Instead of the Original of the Pronoun, the Original of the derived Possessive Adjective may be used.

2. If a Preposition in English be joined to the Personal Pronoun, it is translated into Konkani by the Adjective Possessive in the oblique case, followed by the Konkani Postposition; *e.g.* “Pray for me = *moje pāsun māg*”; “the book is with you = *livru tuje lāgiñ assā*” *etc.* Yet, see 7th Observation.

3. The Pronoun *to, ti, teñ* (as also *o, i, eñ*) may be used either as a Pronoun (*he, she, it*) or as a Demonstrative Adjective (*ille, illa, illud*). If it is used as a Pronoun, it is declined as above; if it is used as a Demonstrative Adjective, it is declined like an Adjective of three terminations; *e.g.* “give that book to him = *to livru takā dī*”; “give the book to that man = *to livru tea monšāk dī*”.

4. The Pronoun *tūñ* is used in speaking with others, but to show respect in speaking to a person “*tumiñ*” is used, and the Pronouns of the 3rd Person Plural, speaking about a respectable person; *i.e.* *te* for a man, *tiñ* (neuter) for a woman. (See Syntax.)

5. Chiefly the Personal Pronouns are sometimes used in the second form of the Locative (*-ger* instead of *-čer* or *-jer*) as has been explained (page 14).

6. Instead of the 1st Locative, which is not used, we may use the Original of the derived Adjective followed by “*bitār* = within” or “*thāiñ* = in”; *e.g.* “*moje bitār* = in me”, or “*moje thāiñ*”.

7. Instead of “*tače*” followed by the Postpositions “*pasun, vorviñ*” *etc.* we may use “*tea*” followed by the same Postposi-

tions, if “tače” has reference to things; *e. g.* “tea pasun” instead of “tače pasun = therefore”. The same must be said about -ya instead of -ača.

8. We meet sometimes another case of the Pronouns to and o; *h. e.* “tantlean = from that”, “antlean = from this.” This case is the Instrumental formed from the derived, but unused, Adjectives in -lo, “tantlo” and “antlo”. This case will be better explained in the Syntax. Some say “tantlu” and “antlu” instead of “tantleān” and “antleān”; yet the first form is more common.

9. Instead of the given form of the Instrumental of the Pronouns we meet sometimes another form in -ān; *e. g.* “mojān, tujān”. This form is used with “nozo = it is impossible”. It is not peculiar to the Pronouns, we meet it also with the Substantives; *e. g.* “bāpāčān nozo = it is impossible to the father”. It is the Instrumental of the derived Adjective in zo or so. This form will be explained in the Syntax.

10. The Instrumentals “antu” and “tantu” are not used speaking of animate subsistent objects: instead of them, the Original of the derived Possessive Adjective, followed by “thaiñ”, is used; *e. g.* “tī moji māi, tiče thaiñ mogāḷ kaliz assā = that is my mother, a good heart is in her”.

Adjectives derived from the Personal Pronouns.

These are the Possessive Adjectives.

<i>From</i>	āuñ	<i>comes</i>	mozo,	(moji,	mojeñ)
„	tūñ	„	tuzo,	(tuji,	tujeñ)
„	to or teñ	„	taso,	(tači,	tačeñ)
„	tī	„	tiso,	(tiči,	tičeñ)
„	amiñ	„	amso,	(amči,	amčeñ)
„	tumiñ	„	tumso,	(tumči,	tumčeñ)
„	tê or tiñ	„	tanso,	(tanči,	tančeñ)
„	teo	„	tinso,	(tinči,	tinčeñ)

Here you see a change of z into j, of s into č, *i. e.* the Possessive Adjectives which have z in the Masculine, change z into j; those which have s, change s into č. *Cf.* Part I. Ch. I. *Prope finem.*

There is some difficulty about the use of the Possessive of the 3rd Person. In English the Pronoun changes according to the Gender of the possessor, so we have *his, her, its*; the same in Konkani, “*taso=his*”, “*tiso=her*”, “*taso=its*”. But besides this, in Konkani this Pronoun must agree in Number and Case with the thing possessed, in Gender with the possessor, or, more clearly, the terminations (*-o, -i, -eñ etc.*) of these Possessive Adjective must agree with the thing possessed; the vowel of the stem (*e. g. a* in *taso*) must agree with the possessor. So, *e. g.* speaking of a boy, you say: “*taso bāp, tači bóin, tačeñ gār = his father, his sister, his house*”; speaking of a woman you say: “*tiso dadlo, tiči duv, tičeñ gār = her husband, her daughter, her house*”, and so on.

I put here all these combinations.

[*Abbreviations: Ps. = possessor; pd. = thing possessed; sn. = singular; pl. = plural.*]

If	<i>ps.</i>	<i>sn.</i>	<i>m.</i>	,	<i>pd.</i>	<i>sn.</i>	<i>m.</i>	= <i>taso</i>
"	"	"	"	"	"	"	<i>f.</i>	= <i>tači</i>
"	"	"	"	"	"	"	<i>n.</i>	= <i>tačeñ</i>
"	"	"	"	"	"	<i>pl.</i>	<i>m.</i>	= <i>tače</i>
"	"	"	"	"	"	"	<i>f.</i>	= <i>tačeo"</i>
"	"	"	"	"	"	"	<i>n.</i>	= <i>tačiñ</i>
"	"	"	"	"	"	"	<i>m.</i>	= <i>tanče</i>
"	"	"	"	"	"	"	<i>f.</i>	= <i>tančeo"</i>
"	"	"	"	"	"	"	<i>n.</i>	= <i>tančiñ</i>

The same things are to be said about “*aso, ači, ačeñ*”, *etc.* which come from *o, i, eñ*. The difference between “*to*” and “*o*” is as in Latin between *ille* and *hic*.

§ 2. Demonstrative Pronouns

As in Latin *hic* and *ille*, so in Konkani “*to, tī, teñ, or uo, ī, yeñ*” may be 1) Personal Pronouns, or 2) Demonstrative Pronouns, or 3) Demonstrative Adjectives. In the 1st and 2nd case they are declined just as given above, in the 3rd case they are declined as Adjectives of three terminations. (See p. 72, *n.* 3.)

Adjectives derived from the Demonstrative Pronouns.

Two Adjectives are derived from *to* and *o*, *i. e.* “tässälo and ässälo = such”; the first is remote, the second proximate; so “tässälo = like that”, “ässälo = like this”; perhaps “tässälo” is shortened from “tea kässälo = like that”, and “ässälo” shortened from “ya kässälo = like this”. Moreover from *to* and *o* some other compound words are derived, but shortened; *e. g.* “yeusin = in this side”, instead of “ya kusin”; “teusin” instead of “tea kusin = in that side”. Finally from *to* and *o* “täссо” and “äссо” (used more frequently in the neuter) are derived: “tässen = in that way”; “ässen = in this way”.

§ 3. Relative Pronouns

	<i>Singular:</i>			<i>Plural:</i>		
	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
<i>Nom.</i>	zo	ji	jeñ	je	jeo	jiñ
<i>Dat.</i>	zakā	jikā	zakā		zankañ	
<i>Accus.</i>	<i>as the Dat., seld. as the Nominative</i>					
<i>Instrum.</i>	zaneñ	jineñ	zaneñ		zaniñ	
<i>1st Loc.</i>	zantu				zantu	
<i>2nd Loc.</i>	začer	} jičer } začer			zančer	
		} zičer }				
<i>Orig. follow. by Postp.</i>	zače	} jiče } zače kăđe			zanče kăđe	<i>etc.</i>
		} ziče } <i>etc.</i>				

Observations:

1. The Genitive is formed according to the general rule, viz. “zaso, zači, začeñ”, if the Noun to which this Pronoun refers is Singular; “zanso, zanči, zančeñ”, if it is Plural. The observation about “taso” made on p. 74, is to be applied also to “zaso”: the table about “taso” likewise is to be applied to “zaso”.

2. Though the full Declension of the Relative Pronouns has been given, yet it is seldom used. In familiar language

they use rather the participle obtained by omitting the Relative Pronoun or “taso = his”. (See Syntax.)

3. “Zo, ji, jeñ” may sometimes be used as Adjective, namely if it is joined with a Noun; and then it is declined as an Adjective of three terminations; *e. g.* “jea monšāk tūñ guṇāzo zači, āuñ takā guṇāzo zatoloñ = *cui homini tu propitius fueris, ei ego propitius ero*”; “jea sakramentā vorviñ = by which sacrament”.

4. The Original of this Pronoun, as also of the Demonstrative Pronouns, does not exist; unless we take as Original “zea” or “jea” for the Relative and *tea or ea* for the Demonstrative Pronoun. Indeed *zea* and *tea or ea* are sometimes found as Pronouns after Postpositions in the same way as we have seen in the Nouns; *e. g.* “*tea pasun*” instead of “*tače pasun*”; “*jea vorviñ*” instead of “*zače vorviñ*”. It seems to me, that “*tea pasun, jea pasun*” *etc.* are used only for things; whereas “*zače pasun, tače pasun*” *etc.* are used for persons and for things. Instead of the Original of the Pronoun, the Original of the derived Adjective may be used; *e. g.* “*zače vorviñ = by which*”.

5. Instead of “*zantu*” the Original of the Adjective, “*zače*” followed by “*bitār*” may be used as has been said about the Personal Pronouns. We might say also “*jea*” or “*zea bitār.*”

6. If a Preposition be joined to the Relative Pronoun, it is translated by the Original of the derived Adjective followed by the Konkani Postposition; *e. g.* “*for which = zače pasun*”; sometimes the Original of the primitive Adjective (*zea*) is used, instead of the Original of the derived Adjective. This 6th observation, of course, supposes that the Konkani Postposition governs the Original; if the Postposition governs the Dative or the Nominative, then the Dative or the Nominative of the Pronoun is used. This limitation is to be applied also to the 2nd observation, p. 72.

7. The observations 8 and 9 about Personal Pronouns, p. 73, *mutatis mutandis*, are to be applied also to the Relative Pronouns and will be explained in the Syntax.

Adjective derived from "zo".

From *zo* is derived "zäссо", in Latin *qualis*, and it requires a Correlative Pronoun; because its exact meaning is "in that way, which, or that which" and the like; *e.g.* "zäссо ailo, täссо yeundi=let him come, as he came, or in the very state in which he came".

§ 4. Pronoun "apuṇ"

The Latin *ipse* as in this sentence: *ipse faciam*, or *ipse facias*, etc. is somewhat similar to this Pronoun. It may be used in all persons, and in both numbers. There is some other form of this Pronoun, but this is the most common. It is declined like a Noun of the 2nd Declension. In the oblique cases it is like the Latin *sui ipsius, sibi ipsi etc.*

	<i>Singular:</i>	<i>Plural:</i>
<i>Nom.</i>	apuṇ	apuṇ
<i>Dat.</i>	apṇāk	apṇānk
<i>Accus.</i>	apṇāk	apṇānk
<i>Instrum.</i>	apṇeñ, āpṇāpeñ	apṇeñ
<i>1st Loc.</i>	apṇāpent	apṇāpent
<i>2nd Loc.</i>	apṇāčer	apṇānčer
<i>Orig. followed by</i> <i>Postpositions</i>	} aplea kăḍe etc.	} apleañ kăḍe etc.

Observations:

1. The Genitive is formed as usually, namely "apṇāso" *Sing.*, "apṇānzo" *Plural.*
2. Not all cases of this Pronoun are used, at least, commonly.
3. It seems to be used only for persons.
4. The pure Original or stem does not seem to be much

used; instead of it the stem of the derived Adjective “aplo” is used: yet sometimes “apṇa” as Original of “apun” occurs. *Examples*: “to aplea kāḍe uleitā = he speaks with himself”; “apleā pasun to vāur kartā = he works for himself”, or “apṇa pasun to vāur kartā”.

Adjective derived from “apun”.

This is “aplo” corresponding to the English *his own*, to the Canarese “tanna”. It is very frequent; and is declined like an Adjective of three terminations. It is also used as Adjective of 1st and 2nd Person “apliñ pātkañ sāngtañ = I say my sins”, although more commonly both Pronoun and Adjective are used only for the 3rd Person.

§ 5. Interrogative Pronouns

1. Kōṇ = who? *quis?*

<i>Nom.</i>	kōṇ	kōṇ
<i>Dat.</i>	kōṇāk	kōṇānk
<i>Accus.</i>	kōṇāk	kōṇānk
<i>Instrum.</i>	kōṇeñ	kōṇeñ
<i>1st Loc.</i>	<i>not used</i>	<i>not used</i>
<i>2nd Loc.</i>	kōṇāčer	kōṇānčer
<i>Orig. followed by</i>	kōṇa lāgiñ <i>etc.</i>	kōṇāñ lāgiñ <i>etc.</i>
<i>Postpositions</i>		

Observations:

1. The Genitive is formed as usually; “kōṇāso” *Singular*, “kōṇāñso” *Plural*.

2. Instead of the 1st Locative, we may use the Original followed by “bitār”.

3. This Pronoun is used sometimes in the Plural when we should use the Singular; *e.g.* “gāra kōṇ natelle”. [Perhaps in this example it is not Plural, but the Neuter Singular (natelleñ), as this kōṇ comprehends both men and women, consequently Neuter Gender]. (See p. 43, *n.* 5.)

4. All the above cases, chiefly in the Plural, are not common; on the contrary its Original “kōṇa” occurs sometimes, although not often.

2. Kiteñ = *quid*, what?

It is declined according to the Neuter of the 3rd Declension.

Stem “kitea”.

<i>Nom.</i>	kiteñ	<i>Instrum.</i>	kiteān
<i>Dat.</i>	kiteāk	<i>Orig. followed by</i>	} kitea pasun etc.
<i>Accus.</i>	kiteñ	<i>Postpositions</i>	

3. Kōṇ to etc. = ‘which?’

To express the English “which”, Lat. *uter* or *qualis*, “kōṇ”, above given, may be used, or “kōṇ to” literally = *quis iste* or kōṇso (shortened from kōṇāzo) which seems to be different from “khainso = of what origin”, derived from “khaiñ” = where”; it may be derived also from “khaiñ? = what?” and then it means *qualis*.

The Declension of “kōṇ” is as above; of “kōṇ to” the compound of the Declension of “kōṇ” and “to”; the others are declined as Adjectives of three terminations.

There are other Interrogative Pronouns; they may be found in the Dictionary, with their irregularity, if there be any.

§ 6. Indefinite Pronouns

1. I put first those which correspond to the Latin Adjective in *libet* or *vis*. These Adjectives may be formed

a) By doubling the first syllable of the original connected Pronoun; *e.g.* “yeyeklo = every one”; “yeyek = every”, from “yeklo and yēk = one”; or

b) By adding “ei” or “i”; so from “kōṇ = *quis*”, we get “kōṇei = *quilibet*”, or “kōṇi”. These Pronouns compounded with “ei” or “i” are declined only in the first part; “ei” remains always the same. So “kōṇākei = *cuilibet*” etc.

c) The word “khaiñ = something” gives also an indefinite meaning to the word to which it is added; *e.g.* “to khaiñ patak

kärinā=he does not commit any sin at all”; “tuveñ titleñ khaiñ poļeunk nā=you did not see such a thing”; “khaiñ beaņa=no fear at all”; “khaiñ yēk=any (*qualsiasi*)”; “khaiñ illeñ=any little thing”.

There is no real negative Pronoun as in Latin *nemo* etc., but if required, the affirmative Pronouns are used with the negative particle joined to the Verb; so instead of making the Pronouns negative, they make the Verb negative; *e.g.* “*nemo venit* = kōņ yeunk nā”, literally = *aliquis venit non*.

2. Other Indefinite Pronouns are:

“Kōņ = *aliquis*”, declined, as above; “kōņ nā (‘nā’ particle to be joined to the Verb, if expressed) = *nemo (aliquis non)*”; “khaiñ *or* kiteñ = *aliquid*, something”; “khaiñ nā = nothing (*aliquid non*)”; “yēklo = a man, *aliquis, unus*”; “kōņyēklo = somebody”; “ariyēklo = every one”; “fālano *or* āmko = a certain man”, in Latin *quidam*.

Adjectives connected with the Indefinite Pronouns.

These are: “kōņyēk *or* ariyēk = *aliquis*”, “yēk = a, an, some”; *e.g.* “yēke pauṭi = sometimes”. From “khaiñ” are derived the two very common Adjectives “kāsso (*or* khāsso)” and “khaiņso” the first = “how”, but it is used as an Adjective; again, from “kāsso” is derived another Adjective, “kāsšalo = which, *or* how”. The second, “khaiņso”, corresponds to the Latin “*qualis* = of what quality or of what origin”. They are used as Adjectives of three terminations. (*Cf.* p. 75.)

The Declension of the Adjectives, compounded with “yēk”, is as the Declension of “yēk”, viz. Singular Number “yēk” in all genders, oblique case *m., n.* “yēka”; *fem.* “yēke”, but “kōņyēk” and “kōņyēklo” decline also the first part, *i.e.* they add a to “kōņ” in the oblique cases thus: “kōņayēka, kōņayēkleak”, *etc.* The Pronouns in o are declined as Nouns of the 3rd Declension; the others have been given above. The Adjectives in o are regular.

§ 7. Reflexive Pronouns

They are like the English “myself” *etc.*

These Pronouns are formed by adding to the original Pronoun in each case the compound letter *-ts* or *-tz*. So, “*āuñts* = myself”, “*makāts* = to myself”, “*tūñts* = thyself”, “*tukāts* = to thyself”.

If this *-ts* is to be joined to a word ending in *ḡ* or *ṽ*, by the addition of *-ts*, this *ḡ* or *ṽ* appears, although perhaps the word before the addition of *-ts*, was written without *ḡ*, *ṽ*, as not necessary¹⁾. Nay, this *ḡ* or *ṽ* seems to become sometimes *ā*, or, at least, *ḡ* and *ṽ*, by the addition of *-ts* are heard more distinctly; *e. g.* “*apuṅ*” should be written “*apuṅḡ*”, although it has been written “*apuṅ*”, in order to avoid unnecessary niceties. By adding *-ts* it becomes “*apuṅḡts*” or “*apuṅḡts*”. This *ḡ* or *ā* might perhaps be inserted before adding *-ts*, also in words ending in a pure consonant (see p. 3, *note*), if euphony requires it. This *-ts* is nothing else than the emphatic *-ts* I am going to speak of.

§ 8. Emphatic Pronouns

I call Emphatic Pronouns those which add a peculiar strength or emphasis to the original Pronoun. Thus *nos ipsi* would be emphatic of *nos*. This emphasis seems to be a Konkanism, because it is used very often, and gives sometimes to the affected word a meaning which can scarcely be rendered in English. So “*to = he*” by *-ts* becomes “*tōts = he truly*”, or the same (Latin *idem*). This *-ts* is added in all cases (“*āuñts*, *makāts*” *etc.*) to the above given terminations of the Pronouns without making any other change. This *-ts* is added to the affected word: if this word is compounded of two words, *e. g.* of a Substantive and an Adjective, it may be added to either of them; *e. g.* “*teāts uora or tea uorāts = at the same hour*”; “*Devā pasuntz = for God*”.

¹⁾ *ḡ* and *ṽ* are not always written by me, but only or chiefly, if by not writing them some ambiguity might arise. (See Part I. ch. I.)

This *-ts*, emphatic, is added not only to Pronouns, but also to all other parts of speech, except perhaps Interjections.

The right use of this *-ts* is to be learnt only by great practice. In Italian it corresponds to *giusto*, *propriamente*, *esattamente* etc., “säglö = whole”, “säglöts = tutto quanto”.
Examples: “Pedru vaur kartätz = Peter works truly”; “tuje pasuntz o livru = this book is just for you”; “tuveñ makā āpoilo dekuntz āuñ ailoñ = I came just because you called me”; “tässentz = just so (Ital. *proprio così*), or in the same way”; “Ankuār Māri borits = the Virgin Mary is truly good”; “uo āmbo tarnöts = this mango is truly green or perfectly green”; “atāñ = now”; “atānts = just now”; “kāiñ nā = nothing”; “kāints nā = nothing at all”; “Jezu = Jesus”; “O Jezuts = O my Jesus”.

1. Another meaning which this “*-ts*” gives to the original word is “only”; e. g. “tođeñ = a little”, “tođents = only a little”; “gārā bitārāts = only at home”; “gārječi vāstu = necessary thing”; “gārječitz vāstu = only necessary thing”; “uo = this”; “uotz = only this”. Even common people use this “*-ts*” in cases in which it seems to be out of place.

2. Now I should speak of Pronouns quite contrary to the Emphatic Pronouns, i. e. of the quasi Diminutive Pronouns; it will be better to speak about them later on.

§ 9. Correlative Pronouns

These are like the Latin *talis . . . qualis*, *tantus . . . quantus*, and also *sicut . . . ita* and the like, because these *sicut ita* etc. are translated by Pronouns or Adjectives. The following are the chief Correlative Pronouns.

kóssö . . . tóssö = *sicut . . . ita*, as . . . so (more exactly “kässö, tässö, zässö”)

zósso . . . tósso = *qualis . . . talis*, from “zo” = *qui*, and “to” = *is*”

kitlö . . . itlö = *quot . . . tot* (proximate)

kitlö . . . titlö (remote)

kedo . . . yedo = *quantus . . . tantus* (proximate)

kedo . . . tedo (remote)

zo . . . to = *qui . . . is*

zo kōñ . . . to = *quicumque . . . is*, or *quisquis . . . is*.

Observations:

1. "Kedo...yedo" and "kedo...tedo" are seldom used.
2. Some of these Pronouns may be used also absolutely; *e.g.* "kitle?=*quot*?" "kässö?=*how*?", or "kässäleñ?".
3. Very often only the 2nd Correlative is expressed, the 1st is left out and understood; *e.g.* "Jezu Kristān kelañ teñ kār=(what) Jesus Christ has done, do it". Nay, this is the more common way of using "zo...to" *i.e.* to leave out "zo".
4. All except the last, are used as Adjectives of three terminations, usually in the Nominative; but sometimes also in the oblique cases.
5. If they are used absolutely and as Pronouns, they are declined as Nouns of the 3rd Declension.
6. Of "zo kōñ" only the first part "zo" is declined as the Relative "zo"; it can be used in the Plural also. But in the oblique cases, it seems better to omit "kōñ" and to use only the 1st part. Yet sometimes the Genitive is used; *e.g.* "Zo koñāso Deu mōg kartā, takā šikšā ditā=*Quem Deus diligit corripit*". Moreover "zo kōñ" always requires a Correlative Pronoun as in Latin *quisquis*.
7. Sometimes they are united with another Adjective; *e.g.* "kedo" with "vōḍ"="kedo vōḍ?=*how great*?" *fem.* "kedi vōḍ?" *neut.* "kedeñ vōḍ?"
8. "Kässö=*how*" is declinable and follows the rules of concord (see Syntax); *e.g.* "kässö assai?=*how are you*?" (speaking to a man), "kässī assai?=*how are you*?" (speaking to a woman).
9. The difference between the proximate and remote Pronouns is the same, *servata proportione*, as the difference between o and to.

Exercises on Pronouns

Personal Pronouns.

nozo = is impossible

kārizāi = must do (= must be done)

šivai = except, (*praeter*)

kārni, -e = action (*f.*)

zātān kāṇe = take care

āskāt = weak
viņe = without
jiņi, -e = life (*f.*)
jie = live

sāmbāl = keep [*(m.)*]
upadés, -a = commandment
pāu = reach
aḍar = commit (*v.*)

Āuñ tukā, Deva, mojeñ kaliz ditāñ, tūñ makā tuji kurlpā dī. Anton ani Mingel moje bāu: to ušār, o āltzi burgo; takā inām, akā šikšā diā. Yeñ kām karunk mojān nozo: tuveñ yeñ kām kārīzāi. Monis Devāči ratčna: taņeñ Devāso mōg kārīzāi: Devāče kurpe šivāi boreo kārneo aḍarunk tačēān nozo. Tī amči āuoi: tineñ moji zātān kāņeizāi. Sākāt monis āskāt: tankāñ Devāči kumok zāi: Devāče kumke viņe bori jiņi jieunk taņčēān¹⁾ nozo. Moje lāgiñ yēk buk assā; to tuje pasun assā. Mojā vorviñ Devāk akmān zālo. Moje višiānt lók kiteñ uleitāt (*speak*)? Moje sārsi (*with*) kāiñ nā. Tuje kāḍe kāiñ assāgi? Moje lāgiñ kāints nā. Sārgār pāunk āuveñ kiteñ kārīzāi? Sāmbāl upadés.

Demonstrative Pronouns

kākult, -i = mercy (*f.*)
utar, -tra = word (*n.*)
rāk = keep

voḍil, -a = superior (*m.*)
suāt, -e = place (*f.*)
piso = foolish

Deu amso bāpui. Tāso mōg, tāči kākult ani tāčēñ utar amkāñ sāmbāltāt. Devāči māi amči māi, tiso mōg ani tiči kākult amkāñ sāddānts meltāt. Sārgār amčēñ gār, tačēñ bāgil ani tači tčāvi Sañ Pedru rāktā. Amče voḍil Jezu Kristāče suāter assāt. Amiñ tančiñ utrañ aikazāi. Āuoi apleaņ burgeānsō mōg kartāt, puñ toḍe pāuṭi tinso mōg foṭkiro, tinčiñ utrañ pisiñ.

Relative Pronouns

pāl, -a = root (*n.*) yetā = comes

(Zo) atañ vetā, to mozo bāu. (Zakā) tūñ boksitai āuñ takā boksitāñ. Rukāk, zāčiñ pālañ lāmb, vāḍāso rūk (*banyan*)

¹⁾ This form in "an" is found in all or in nearly all Pronouns: it is declined; consequently here we have "taņčēān" instead of "tačēān".

tree) moņtāt. To zo ataņ yetā, mozo bāu. Devāče upadēs sām̄bāltolo Devāso mōg kartā (*or* Devāče upadēs sām̄bāltā, to Devāso mōg kartā; *or* Devāče upadēs sām̄bāltāt, te Devāso mōg kartāt).

Pronoun "apun"

vađai = educate

kiteāk moļeār = because

birānt, -i = fear (*f.*)

Kōņ Pedručeņ gār raktā? Āpun raktā. Zo kōņ apņāk jiuvsī martā, to Devāk akmān kārta. Yeņ kāsseņ zāleņ? Apņāpentz (*or* apseņtz) zāleņ. Mozo buk koņā lāgiņ assā? Tuzo buk apņā lāgiņ (*or* tuje lāgiņ) assā. Āuoi bāpaino, tumiņ tumčeāņ (*or* āpleaņ) burgeānk Devāče birāntint vađaiyā; kiteāk moļeār, tanče pasun tumiņ Devāk lek dizāi. Yeņ koņāčeņ gār? Yeņ moja bāvāčea putāčeņ gār. Kitea pasun to dusreānčea gārānt rautā? To āz aplea ištāk bettā. Konso išt? Pedru. To kāsšālo išt? To boro monis. Pedru kōņ to? Gār bāndaitālo. Uņđo khainso? Gauņso uņđo. Gauņso uņđo kāsšālo? To boro rutztā.

Indefinite and Interrogative Pronouns

dótórn, -i = doctrine (*f.*)

tank-tā = can

zaņā = knows

āilo = came

Devāče kurpen koņāki boreo kārneo ađarunk tank-tā. Tumče bitār kōņ dótórn zaņā? Kāsšāloi burgo zaņā. Ye-yēklo apņāso mōg kartā. Yeyēk monis apleaņ vāstunči zātān kāņeitā. Baglār kōņ assā? Kōņ nā. Tukā kiteņ assā? Makā kaiņ nā. Tukā ani kaiņ assāgi? Ani khaiņ (*or* kiteņ) assā? Baglār yēklo (*or* yēk monis) assā; poļe, kōņ assā. Fālāno sākāl assā, takā āpoi. Ariyēklo pātkaņ ađartā. Ariyēkleāk Devāči kākult zāi.

Reflexive and Emphatic Pronouns

āstri, -e = woman (*f.*)

beťai = offer

Kōņ yetā mojā sangatā? Āuntz, saibānu. Koņāk āpoitāt,

makāgi? Ui tukātz āpoitañ. Āpuṇatz yetāñ. Somi Jezu Kristatz sārgārtāun āilo amče pasun. Tī āstri tuji āuoiḡi? Titz (*proprio quella*). Yēkātz (*only one*) dis sāḡleñ kām pād kārtā. Tuji āuoi borigi? Boritz (*truly good*). Kōṅso bānk tukā zāi? Uōtz (*proprio questo or questo solo*). Moja Devā, āuñ tukā makātz sāḡlōtz (*tutto quanto*) beṭaitāñ.

Correlative Pronouns

Rupoi, -a = Rupee (*m.*)

Kitle rupoi makā tittle tukā assāt. Kedeñ vōḍ mojeñ ḡār, tedeñ vōḍ tujeñ ḡār. Zo kōṅ pātkānt mortā, to yemkaḍānt (*hell*) vetā. Zāssi tuji kuṣi sārgār zatā, tāssi saun̄sārānt zāuñ (*be done*). Kāssō to tāssi tī

CHAPTER IV. VERBS

Art. I. Verbs in general and their Conjugation

§ 1. Preliminary Observations

1. We may reduce all Conjugations to one; because we may find a paradigm, according to which all the different kinds of Verbs are modified, except a few irregular Verbs.

2. The different Tenses and Moods will appear from the Conjugation itself. I was obliged to introduce or rather to give a name to Tenses or Moods, which do not exist in English and Latin.

3. Some Tenses have in some persons three terminations according to the gender. These Tenses are chiefly those which end in the 1st Person Singular in oñ. I say chiefly, because sometimes also Tenses ending in añ have three terminations for one person.

4. There is not a perfectly passive form; but, on the contrary, there are two forms, one for the affirmative, the other for the negative Verb; *e. g.* I say, I do not say.

5. The First Person Singular, if it ends in a vowel, is nasal. The Neuter is nasal in all persons ending in a vowel.

6. The forms ending in *-ea, -eat, -eo*, (or *-ya, -yat, -yo*) have the accent upon the last vowel (a, o), the forms ending *-ai, -aũ* (or *aoñ*) have the accent upon a, *i. e.* upon the penultimate vowel. If there be any exception, it will be indicated.

§ 2. Formation of Tenses

First find the root, namely that part of the Verb from which all Tenses may be derived by addition, and which, consequently, remains in all Tenses. This root usually is found pure in the 2nd Person Singular Imperative. The root is given in the Dictionary; to it add the following terminations¹⁾:

I. Affirmative form

A. Indicative Mood

<i>Present.</i>	<i>Sing.</i>	1) -tañ	2) -tai	3) -tā
	<i>Plur.</i>	1) -taoñ ²⁾	2) -tāt	3) -tāt
<i>Imperfecte.</i>	<i>Sing.</i>	1) -taloñ (<i>m.</i>)	-taliñ (<i>f.</i>)	-taleñ (<i>n.</i>)
		2) -taloi (<i>m.</i>)	-tali ³⁾ (<i>f.</i>)	-taleiñ (<i>n.</i>)
		3) -talo (<i>m.</i>)	-tali (<i>f.</i>)	-taleñ (<i>n.</i>)
	<i>Plur.</i>	1) -taleaoñ	2) -taleat	
		3) -tale (<i>m.</i>)	-taleo (<i>f.</i>)	-taliñ (<i>n.</i>) ⁴⁾

¹⁾ These are the ordinary terminations; yet euphony may require some change; *e. g.* "rau" does not require "unk" in the supine as other Verbs, having already "u", but only "nk" *etc.*; "di" has "din" not "diin" in the Contingent Future.

²⁾ Or "tauñ", and so whenever this termination "aoñ" of the 1st Person Plural occurs, and this consequently must be understood, although not written expressly.

³⁾ This "i" is pronounced nearly "ii"; we might write also "ii", and so whenever this termination "i", 2nd Person Feminine, occurs.

⁴⁾ The three terminations of the 3rd Person are, according to the Adjectives, so "o" (*m.*), "i" (*f.*), "eñ" (*n.*) in the Singular, "e" (*m.*), "eo" (*f.*), "iñ" (*n.*) in the Plural.

Past. (in Latin: *amavi*, in Italian: *amat*)

- „ *Sing.* 1) -loñ (*m.*), -liñ (*f.*), -leñ (*n.*)
 „ „ 2) -loi (*m.*), -li (*f.*), -leiñ (*n.*)
 „ „ 3) -lo (*m.*), -li (*f.*), -leñ (*n.*)
 „ *Plur.* 1) -leauñ, 2) -leat
 „ „ 3) -le (*m.*), -leo (*f.*), -liñ (*n.*)

Perfect. (“I have loved” in English, *ho amato* in Ital.)

- „ *Sing.* 1) -lañ (*m.*), -liañ or -leañ (*f.*),¹⁾ -lañ (*n.*)
 „ „ 2) -lai (*m.*), -liai or -leai (*f.*), -laiñ (*n.*)
 „ „ 3) -la (*m.*), -lia or -lea (*f.*), -lañ (*n.*)
 „ *Plur.* 1) -leauñ or -leaoñ 2) -leat
 3) -leat (*m. f.*), -leant (*n.*)

Past Perfect. (Latin *amaveram*). Usually this Tense is made by doubling the *l* of the Past; e.g. “zalo, zallo; kelo, kello”; and then it is conjugated just as the Past. If this cannot be done on account of the nature of the consonants, *o* is inserted between the two *l*; e.g. “tsäl = walk”; *Past* “tsallo”; *Past Perfect* “tsal-o-lo”; others, chiefly Brahmins, in this case instead of inserting *o* between the two *l*, add to the root “ulloñ” or “alloñ” etc., e.g. “nid-ulloñ = I had slept”. The Conjugation of “ulloñ” in the different persons is the same as the Conjugation of “loloñ”; so we get

- Sing.* 1) -loloñ, -leliñ, -leleñ²⁾ or -ulloñ, -ulliñ, -ulleñ
 „ 2) -loloji, -leli, -leleiñ or -ulloi, -ulli, -ulleiñ
 „ 3) -lolo, -leli, -leleñ or -ullo etc.
Plur. 1) -leleaoñ, 2) -leleat, 3) -lele, -leleo, -leliñ or -ulleauñ etc.
1st Fut. Absol. Sing. 1) -toloñ, -teliñ, -teleñ²⁾
 „ „ 2) -toloji, -teli, -teleiñ
 „ „ 3) -tolo, -teli, -teleñ
 „ *Plur.* 1) -teleaoñ, 2) -teleāt, 3) tele, -teleo, -teliñ.

¹⁾ Both “liañ” and “leañ” etc. may be used: in Kanarese it should be written “lyañ”, which may be rendered either by “leañ” or “liañ”.

²⁾ The first “o” is changed into “e” in the Feminine and Neuter Singular, and in the Plural for all three Genders.

2nd Fut. Seldom used, yet if required, is thus:

Sing. 1) -an¹⁾ (sometimes “-in”), 2) -či (or -ši), 3) -it (or “-at” if the 1st Person is “-an”).

Plur. 1) -uñ, 2) -čat (or -šat), 3) -tit.

Sometimes the Future Contingent followed by “zaleār”, may be used instead of this form; *e.g.* “mārit zaleār = *si percussert*”; sometimes, though very seldom, the following form is used, namely the Past Participle of the Verb followed by the 1st Future of the Verb “assā = is”, just as in Italian in some Verbs; *e.g.* *sarò andato* = gelo astoloñ.

Contingent Future, very frequently used, has the same form as the 2nd Future in an.

B. Imperative Mood

Sing. 1) -uñ, or -ungi (*rare*)

„ 2) *the pure root*

„ 3) -undi, or -uñ

Plur. 1) -yañ, (-iañ²⁾) or -uñ

„ 2) -a or -ya (-ia²⁾)

„ 3) -undit, or -uñ

C. Optative Mood

Present. “-uñ” in all persons; *e.g.* “Deu boreñ kăruñ = *Deus faciat bonum*”. This very form is sometimes used as a pure Subjunctive.

Imperfect. The 1st Conditional (see below) with “puro”, or with “boreñ assälleñ” or sometimes only the Conditional is used; *e.g.* “to aileār puro = *utinam is veniret*” or “to aileār! = *si veniret!*”

Past. (Corresponding to the Latin *utinam hoc fecissem!*). The Past Conditional is used; *e.g.* “ōh to ailo asleār! = *utinam venisset!*”²⁾ “Puro” or “boreñ assälleñ” may be added.

¹⁾ Some castes pronounce “-än” in the 1st Person, “-ät” in the 3rd Person.

²⁾ “Ailo” is declined as an Adjective of 3 terminations, “asleār” is indeclinable.

D. Subjunctive Mood

Present. “-uñ” in all persons. It is very seldom used as a pure Subjunctive; instead of it the Indicative Present is used, or the Gerund, or some other Tense.

Imperfect. Corresponding to the Latin *ut amarem* (*ut* expressing *aim*, Ital. *affinché*).

Sing. 1) -soñ (*m.*), -siñ (*f.*), -señ (*n.*)

3) -so (*m.*), -si (*f.*), -señ (*n.*)

Plur. 3) -se (*m.*), -seo" (*f.*), -siñ (*n.*)

The 2nd Person Singular and 1st and 2nd Plural are not used. An euphonical *a* or *i* is usually inserted between the root and these terminations.

Past and Perfect. I do not remember to have ever heard it. It is expressed by the Indicative or by the Past Participle *etc.*; yet for this Perfect sometimes the Future Contingent may be used, followed by the Conditional Tense; *e.g.* “sikat zaleār = *si didicerit*”. (See the Appendix to the Grammar.)

First or Present Conditional, “-leār” in all persons.

Second or Past Conditional is formed by the Past Participle in *lo*, followed by the First Conditional of “*assā*” or of “*zatā*”.

First Conditionatum, (as the 2nd part in the sentence “if you studied, *you would learn*”) the form of the 2nd Future in *-an*, *-ōi etc.* is used.

Second or Past Conditionatum, (as the 2nd part in the sentence “if you had studied, *you would have learnt*”.) is formed by the Present Participle in *-tolo* (or, shortened, in *-to*) and the *Past* of “*assā*”.

Instead of the given form of the Present Conditional sometimes some other form is used; *e.g.* instead of “*sikleār*=if I learnt”, the 2nd Person Plural Imperative with the Conditional of “*assā*” is used: “*sika zaleār*”, and instead of the Past Conditional as above given, the termination “*-leleār*” is used, *etc.* but the above given forms are the most common.

E. Potential Mood

It expresses possibility, probability *etc.*

Present. There are three forms: 1) “*-iye*”, or “*-iyet*”, or

2) “tank-tā=is possibile” added to the Supine, or 3) “puro” added to the Supine.

Past. Add to “-iye” or “-iyet”¹⁾ the Past of “assā” i. e. “assolloñ”, or we may also add the Past of “tanktā” to the Supine.

Future. 1) the Present is used also for the Future, or 2) the same terminations as in the 2nd Future in “an”, or 3) add to the Present (-iyet) the Future of “zatā” or of “assā”, or 4) add the Future of “tanktā” to the Supine.

F. Necessary Mood

It expresses the necessity of doing something.

To express necessity zāi is used: zāi alone means “is necessary”; e. g. “I am in need of the grace of God=makā devāchi kurpā zāi”.

To show a particular necessity, this zāi is added to the root of the required Verb after having inserted sometimes, on account of euphony, an a or i between the root and zāi. This is for the Present and Future. For the Past it seems that the Past of the Potential Mood, which should have also the meaning of necessity, is used by some. Yet I doubt about it. I would rather use the Future Gerund Passive, given above, called in Latin *Gerundivus* with the Past of “assā”; e. g. “karčeñ assalleñ=*faciendum erat* or *fuit*”. See below the Periphrastic Conjugation. This periphrastic form, to express necessity, can be used also in the Present and Future. Or we may express the Past by adding the Past of “zatā” or of “assā” to the Present; e. g. “kärizāi assalleñ”; the Future may be expressed also by adding the Future or “zatā” or of “assā” to the Present of this Mood.

G. Indefinite or Infinitive Mood

About this Mood it is difficult to speak, if we keep the denominations of the Latin or English Grammar, as there is a great difference between the English and Konkani Indefinite; nevertheless, for the present, I think we may say thus:

¹⁾ We might say also “-iyeto, -ti, -teñ”.

Absolute Indefinite. I call by this name the Infinitive which we would express in Latin saying: “*to legere = il legere*” as in the sentence *ridere (or risus) abundat in ore stultorum*. These are the terminations: -so (*m.*), -ši (*f.*), -šeň (*n.*), or -unso, -unši, -unšeň¹⁾.

The form in -unso is used chiefly for Causative Verbs and for those which, although not Causative, have a similar form in ai or ei; *e.g.* “ulei = speak”; “uleunšeň = to speak,” or end in a vowel.

Supine. I call Supine the Infinitive preceded by the Italian *per* (to show aim) or the Latin *ad amandum, ut amarem*, or the true Supine, (*eo ambulatum*), though sometimes it has the same meaning as the Absolute Indefinite. The termination of the Supine is -unk, and is not declined. Sometimes instead of the Supine in “-unk”, the Dative of the Absolute Infinitive is used, *e.g.* “ulounčeäk äilo = he came to speak”.

All these are Present Infinitives: there is no Past Indefinite Mood, nor a pure and simple Future Infinitive Mood, though this can be expressed by some periphrasis, chiefly by resolving the Infinitive into a Finite Mood by “-moň = that”, as in Latin; *e.g.* *spero eum venturum esse* may be resolved into *spero quod ipse veniet*.

H. Participles

Present. (-ns in Latin). 1) “-tolo (*m.*), -teli (*f.*), -teleň (*n.*)”; 2) “-ta to, -ta ti, -ta teň”. This is not a true Participle, but the 2nd part of a correlative sentence in which the Relative Pronoun is simply omitted, without changing the construction: hence that -ta of “-ta to” is the termination of the 3rd Person Singular Present Indicative; hence in the Plural 2nd and 3rd Person it becomes “-tat te”, not “-ta te”. See below in the Syntax a more distinct explanation; 3) “-so, -ši, -šeň”, the same as the Infinitive; or “-unso, -unši, -unšeň,” if the Infinitive

¹⁾ More exactly “-tso, -tši, -tšeň” and “-untso, -untši, -untšeň” in order not to confound this termination with “-so” quasi Diminutive.

has this termination; 4) “-ta” used chiefly in composition with “astanañ = being”, to form the Gerund.

Past. 1) “-lo, -li, -leñ”; 2) “-un”, if the root ends in u or uñ, or if euphony requires, only n is added.

Future. “-so, -či, -čeñ” (or “-unso, -či, -čeñ”, for the Verbs which have the Infinitive in “unso”).

I. Gerunds

Present. -tanañ or -tastanañ.

Imperfect. -un (or n, see above).

Past. 1) -täts.

„ 2) -un (or n, see above).

Future (passive) -so, -či, -čeñ in Latin *amandus*, -a, -um (or -unso as before).

II. Negative form

There are many ways of expressing a Verb in the negative form. I give that which is more common here in Mangalore and the neighbourhood.

A. Indicative Mood

Present. It is formed by adding to the root [after having inserted sometimes (see below) a or i] the negative particle na, giving to it the termination of the affirmative form of the Present.¹⁾ Thus we get:

Sing. 1) -nāñ, 2) -nai, 3) -nā

Plur. 1) -nāoñ, 2) -nānt, 3) -nānt (instead of -nāt).

Imperfect. Insert na between the root (with the euphonical a or i, if required) and the terminations of the affirmative form, with some modifications which will appear from the paradigm of the Imperfect to be given now.

Sing. 1) -natloñ, -natliñ, -natleñ; or -natuloñ, -natāliñ, -natāleñ.

¹⁾ For the sake of brevity I call *negative root*, the root of the affirmative form followed by “na” with the insertion, often, of the euphonical “a” or “i”.

Sing. 2) -natloi, -natli, -natleiñ, *or* -natuloi, -natali, -nataleiñ; 3) -natlo, -natli, -natleñ, *or* -natulo, -natali, -nataleñ;

Plur. 1) -nataleauñ, *or* -natuleauñ (*m.*), -nataleauñ (*f. n.*);
2) -natleāt, *or* -natuleāt (*m.*), -nataleāt (*f. n.*);
3) -natle, -natleo, -natliñ, *or* -natule (*m.*), -nataleo (*f.*), -nataliñ (*n.*)

Past and Perfect. Add *na* to the Supine giving to it the terminations of the affirmative form (but Plural 2nd and 3rd Person “-nānt”).

Past Perfect. Add “-natullo”, *or* “-natlo” *or*, better, “-natullo” (conjugated as the Imperfect) to the Supine.

Contingent Future. Add the Contingent Future affirmative of “zātā” to the negative root. Sometimes the negative form of the Absolute Future is used also for the Contingent Future negative.

1st and 2nd Future. Add to the root -*so*, -*či*, -*čeñ* (according to the gender), and after it the negative “-*na*” giving to it the terminations of the Present. If a Verb has the root ending in a vowel, then in the Negative Future it takes “-*uñsonā*”, “-*unčinā*”, “-*unčenā*”, instead of “-*sona*, -*čina*, -*čena*”; but if this Future means a resolution of the will, such a Verb takes “-*sonā*” *etc.* as the others; *e.g.* “*pie*=drink”, “*pieunsonāñ*=I shall not drink”, “*piesonāñ*=I will not drink”, (although I were compelled to drink); “*ye*=come”, “*yeunsonāñ*=I shall not come”; “*yesonāñ*=I will not come”.

B. Imperative Mood

Sing. 1st Person may be expressed by the negative form of the Potential or Necessary Mood (see below), or add “*zauñ*” to the negative root.

2nd Person, add “*naka*” to the root.

3rd Person, as the 1st Person, or add to Negative root “*zāundi*” *or* “*zāuñ*” (Imperative of “*zātā*”), inserting, if required, *a* or *i*.

Plur. 1st, As the 1st Person Singular.

„ 2nd, Add “nakāt” to the root.

„ 3rd, As the 1st Person, or add to the negative root the Imperative of “zatā” (zāundit or zāuñ).

C. Optative Mood

Present. Not commonly used. If really required, I would add “zāuñ” to the negative root in all persons, *i. e.* as one of the forms of the Negative Imperative. Also the Imperfect Optative might be used for the Present.

Imperfect. The same as the 1st Conditional Negative (see below) followed by “puro” or “boreñ assälleñ”.

Past. The same as the Past Conditional Negative (see below), followed by “boreñ assälleñ”, or “puro”, or only the Past Conditional Negative.

D. Subjunctive Mood

Present seems not to be used; if it occurs in English, some other Tense is used in Konkani. Perhaps “zāun” added to the negative root may be used.

Imperfect is formed by adding the terminations of the affirmative form to the negative root.

1st Conditional. Add the 1st Conditional of “zatā” to the negative root.

2nd Conditional. Add to the Present Participle Negative the Conditional of “zatā” (zaleār).

1st Conditionatum, as the 1st Future Negative or as the Contingent Future Negative.

2nd Conditionatum, add to the root “tonā” (in one word), and, if you like, besides “tonā” add the Past of “assā”

Perfect. Sometimes it may be expressed by the negative root, followed by “zaleār”; yet this is rather a particular case than a Perfect, corresponding generally to the Latin Subjunctive Perfect: hence, if required, some other tense must be used. (See Appendix.)

E. Potential Mood¹⁾

Pres. There are three forms: 1) “naye” (with the euphonical a or i); 2) “tankanā” added to the Supine affirmative; 3) “nozo” added to the Supine.

Future. 1) Add to the negative root the Potential Future of “zatā (zāin),” or 2) add “nozo zateleñ” to the Supine, or 3) add the Future of “tankanā” to the Supine.

Past. 1) Add the Past of “assā” to the first form of the Present Potential Mood, or 2) use the Past “nozo” (nozo zaleñ) added to the Supine, or 3) add the Past of “tankanā” to the Supine.

F. Necessary Mood

This Mood is not exactly Necessary Mood, in the negative form, but the contrary or quite opposite to the Necessary, *i. e.* Impossible; hence it should be called Impossible Mood, yet in order not to multiply Moods, I retain the same word “Necessary.”

• *Pres.* “Nozo” added to the Supine, or sometimes to the pure root. For the other tenses, I think, we might use the “gerundivus” with the required tense of “assā”; or also we may add the required Tense (Past or Future) of “assā” or of “zatā” to the Present Negative of this Mood.

G. Indefinite Mood

Absolute Indefinite is not commonly used; if required, the Negative Present Conditional might be used; sometimes the Negative form of the Supine (see hereafter) may be also used. Very often a periphrasis may be used; *e. g.* “not to sleep = nidanāstanañ rāunčeñ”, *lit.* “to remain without sleeping.”

Supine. 1) Add na to the Affirmative Supine, or 2) add “zāunk” to the negative root.

¹⁾ The negative form of the Potential coincides mostly with the negative form of the Necessary Mood, as will appear from the paradigm.

H. Participles

Pres. -natlo, -natli, -natleñ, *or* -natulo, -natḷi, -natḷeñ.

Past. -natullo, -natḷli, -natḷleñ.

Fut. -sonā, -činā, -čeñnā, *or* -uñsonā *etc.* (see above).

I. Gerunds

Present “nastanañ (after having inserted the euphonical a or i, if required).

Imperfect. There is no proper form; if required, resolve it into the Past Participle or some other form, chiefly into the Negative Present Gerund in “nastanañ”.

Past. Add “zatāts (Affirmative Past Gerund of “zatā”) to the negative root.

Future. -sonā, -činā, -čenā, *or* -uñso *etc.* as above, declined as the Affirmative Gerund: (“nā” indeclinable).

1) Besides the given Tenses or forms of Tenses there are some other, not so important Tenses or forms: they may be indicated, some at least, in the examples of the Conjugation or in the following observations.

2) Under certain Tenses or Moods I have put some forms, which seem not to belong properly to that Tense or Mood; *e. g.* “tanktā” preceded by the Supine is called Potential. I did so, in order not to multiply Moods and Tenses without an urgent necessity.

§ 3. Conjugation of the Auxiliary Verbs “zatā” and “assā”

As in the Conjugation, the two Verbs “zatā” and “assā” are required, I put first these two Verbs, though they are irregular: “zatañ=I become”; “assañ=I am”.

“Z a t ā”

I. Affirmative form

A. Indicative Mood

Present. Sing. 1) zatañ, 2) zatai, 3) zatā;

Plur. 1) zatauñ, 2) zatāt, 3) zatāt.

Imperf. Sing. 1) zataloñ, zataliñ, zataleñ;

„ 2) zataloi, zatali, zataleiñ;

„ 3) zatalo, zatali, zataleñ.

- Plur.* 1) zataleaõñ, 2) zataleāt,
„ 3) zatale, zataleo, zataliñ.
- Past. Sing.* 1) zaloñ, zaliñ, zaleñ;
„ 2) zaloi, zalī, zaleiñ;
„ 3) zalo, zali, zaleñ.
- Plur.* 1) zaleaõñ, 2) zaleāt, 3) zale, zaleo, zaliñ.
- Perfect. Sing.* 1) zalañ, zaleañ, zalañ;
„ 2) zalai, zaleai, zalaiñ;
„ 3) zala, zalea, zalañ.
- Plur.* 1) zaleaõñ, 2) zaleāt,
3) zaleāt (*m. f.*), zaleānt (*n.*)
- Past. Perfect.* zalloñ (*conjugated as “zaloñ”*).
- 1st Fut. Absol. Sing.* 1) zatoloñ, zателиñ, zateleñ;
2) zatoloi, zateli, zateleñ;
3) zatolo, zатели, zateleñ.
- Plur.* 1) zateleaõñ, 2) zateleāt,
3) zatele, zateleo, zателиñ.
- 2nd Future and Conting. Future:*
Sing. 1) zāin, 2) zāči, 3) zāit;
Plur. 1) zauñ, 2) zašāt, 3) zatit.
- Another 2nd Absol. Future is this:* zato, (-i, -eñ) assoloñ
(-i, -eñ) etc. as the Past of “assā”, and “zato” as
an Adjective of three terminations.

B. Imperative Mood

- Sing.* 1) zauñ,
„ 2) zā,
„ 3) zauñ or zaundi;
Plur. 1) zauñ,
„ 2) zayā,
„ 3) zauñ or zaundit.

C. Optative Mood

- Pres.* zauñ! or zata zauñ, in all persons.
Imperf. zaleār puro!
Past. zalo zaleār! or zalo zaleār puro!

D. Subjunctive Mood

Pres. zauñ, or zata zauñ, in all persons.

Imperf. Sing. 1) zaissoñ, zaissiñ, zaisseñ; 3) zaisso, zaisi, zaisseñ.

Plur. 3) zaisse, zaisseo, zaissiñ.

1st Conditional. zaleār.

2nd „ zalo asleār, or zalo zaleār, zali asleār etc.

1st Conditionatum. Sing. 1) zain, 2) zači, 3) zait.

Plur. 1) zauñ, 2) začat, 3) zatit.

2nd „ *Sing.* 1) zatoñ, zatiñ, zateñ;

2) zatoi, zati, zateiñ;

3) zato, zati, zateñ.

Plur. 1) zateoñ, 2) zateāt,

3) zate, zateo, zatiñ.

E. Potential Mood

Pres. 1) zaviet, or 2) zaunk puro (=it may be), or 3) zaunk tanktā.

Past. 1) zaunk puro assaļeñ, or 2) zaunk tank assaļi, or 3) zaviet assaļeñ.

Future. 1) zaviet, or 2) zain; zači etc. (as the *Cont. Fut.*) or 3) zaviet asteļeñ, or 4) zaunk tank asteli.

F. Necessary Mood

Pres. zāizāi (compound of “za” root of “zatā” the euphonic “i” and “zāi = it is necessary”).

Past. zāizāi zaleñ.

Future. zāizāi zateleñ.

G. Infinitive Mood

Absolute. zāiso, zāisi, zāiseñ or better, zauñso, zaunči, zaunčeñ.

Supine. zaunk.

H. Participles

Pres. {
Future. { zatolo, zateli, zateleñ, or zauñso, zaunči, zaunčeñ.

Imperf. zatalo, zatali, zataleñ.

Past. zalo, zali, zaleñ.

„ *Perfect (or also emphatic).* zallo, zalli, zalleñ.

I. Gerunds

Pres. zatanañ. *Imperf.* zaun. *Past.* zatäts.

II. Negative form

A. Indicative Mood

Present. Sing. 1) zainañ, 2) zainai, 3) zainä.

„ *Plur.* 1) zainaoñ, 2) zainänt, 3) zainänt.

Imperf. zainatuloñ etc., as the *Imperfect Negative* of “assä”.

Past & Perfect. zaunknäñ, zaunknai etc. (as the *Present*).

Past Perfect. zaunknatulloñ etc. (as the *Imperfect*.)

1st & 2nd Future Sing. 1) zasonäñ, začinäñ, začėñnäñ;

2) zasonäi, začinäi, začėñnäi;

3) zasonä, začinä, začėñnä.

Plur. 1) začėnäuñ, začėonäuñ, začėññäuñ;

„ 2) začėnänt, začėonänt, začėññänt;

„ 3) „ „ „ „

or zauñsonäñ, zaucinäñ zaucėñnäñ,

etc. as explained above.

Another 2nd Future is this: “zatonä (zatinä, zatenä) asso-
loñ” etc. as the *Past* of “assä”, added to “zato”
declinable.

Fut. Cont. 1) zainä zain; 2) zainä zači, etc. only the
2nd part is conjugated, h. e. as the *Affirm. Cont.*
Future.

B. Imperative Mood

Sing. zauñnakä, *Plur.* zauñnakät, or zainä zauñ, in all
persons, (or zainä zaundi, zainä zaundit, in the 3rd person).

C. Optative Mood

Pres. zainä zauñ, in all persons.

Imperf. nāzaleär puro!

Past. zainätullo zaleär! zainatǎlli zaleär, etc.

D. Subjunctive Mood

Pres. zauñnā, or zainā zauñ.

Imperf. zaisonāñ, zaisināñ, zaisenāñ *etc.* (as the *Affirm.*

Imperfect with the addition of "na").

1st Conditional. nāzaleār.

2nd „ zainātullo zaleār.

1st Conditionatum. zauñso nā (as the *Future*).

2nd „ *Sing.* 1) zatonāñ, zatināñ, zatenāñ,

2) zatonai, zatinai, zatenai *etc.*

(as the *Affirm. 2nd Condit. with the addition of "na").*

E. Potential Mood

Pres. 1) "nozo" (the same as the Necessary Negative), or

2) the Present Indicative Negative "zainā", or

3) zaunaye, or 4) zaunk tankanā, or 5) zaunk nozo.

Past. 1) zaunaye assāleñ, 2) zaunk nozo assāleñ,

3) zaunk tank natāli.

Future. 1) as the Conting. Fut. or 2) zaunaye zateleñ, or

3) zaunk tank aščinā.

F. Necessary Mood

Pres. nozo, or zaunk nozo.

Past. nozo zaleñ, or zaunk nozo zaleñ.

Future. nozo zateleñ, or zaunk nozo zateleñ.

G. Infinitive Mood

Absolute. zauñsonā, zaunčinā *etc.*

Supine. zaunknā.

H. Participles

Pres.

Past. } zaunknatulo or zauñso nā, zaunknatāli *etc.*

Future }

I. Gerunds

Pres. zainastanāñ.

Past. nā zatāts¹⁾.

¹⁾ There are three other Auxiliary Verbs, viz. "zāi, nozo, tanktā". "Zāi" and "nozo" have no proper Conjugation; the required Tense of "assā" or "zatā" is added to them (see § 7 of the 2nd Art); "tanktā" is regular, except that it is often resolved chiefly in the Past and Future into "tank assā *etc.*=power is *etc.*"

“Assā”¹⁾

I. Affirmative form

A. Indicative Mood

Present. Sing. 1) assañ, 2) assai, 3) assā;

Plur. 1) assauñ, 2) assāt, 3) assāt.

Imperfect²⁾ Sing. 1) astaloñ, astaliñ, astaleñ;

„ 2) astaloi, astalī, astaleiñ;

„ 3) astalo, astali, astaleñ.

Plur. 1) astaleauñ, 2) astaleāt,
3) astale, astaleo, astaliñ.

Past Sing. 1) assoloñ³⁾, assaliñ, assaleñ;

„ 2) assoloi, assali, assaleiñ;

„ 3) assolo, assali, assaleñ.

Plur. 1) assaleauñ, 2) assaleāt,
3) assale, assaleo, assaliñ.

Perfect: not used.

Past Perfect. asloloñ or assolloñ, assolliñ, assalleñ etc.
as the Past.

1st Absol. Future Sing. 1) astoloñ, asteliñ, asteleñ;

„ 2) astoloi, astelī, asteleiñ;

„ 3) astolo, asteli, asteleñ.

Plur. 1) asteleaoñ, 2) asteleāt,
„ 3) astele, asteleo, asteliñ.

2nd Absol. Future and Conting. Future

Sing. 1) assan, 2) ašči, 3) assat;

Plur. 1) assuñ, 2) aščāt, 3) astit.

¹⁾ According to the Kanarese we should write “asa”; in order to prevent a wrong pronunciation of the s, I prefer to write “assa”.

²⁾ This Tense is not often used; instead of it, the Past is used.

³⁾ or assalo. The pronunciation of the 2nd vowel (also in the other persons) is not settled: we might perhaps write “ä or e” instead of “a”. The most simple way would be to write the 2nd vowel of Perfect Past and Simple Past, always “a”.

Another 2nd Future is this:

- Sing.* 1) asto (-i, -eñ), assolon̄ (-iñ, -eñ),
2) „ „ assoloi (-ī, -eiñ),
3) „ „ assolo (-i, -eñ);
Plur. 1) aste (-eo, -iñ) assaḷe (-eo, -iñ),
2) „ „ assaḷeāt,
3) „ „ assaḷe (-eo, -iñ).

B. Imperative Mood

- Sing.* 1) assuñ, 2) ās, 3) assundi;
Plur. 1) assuñ, 2) assa (*not often used*),
3) assundit,
or astañ zauñ, *in all persons.*

C. Optative Mood

- Pres.* assuñ, *or* astañ zauñ.
Imperf. asleār puro.
Past. assolo (assaḷi, assaḷeñ) zaleār puro.

D. Subjunctive Mood

- Pres.* assuñ, *or* astañ zauñ *in all persons.*
Imperf. Sing. 1) assásson̄ assassiñ, assasseñ,
3) assasso, assassi, assasseñ,
Plur. 3) assasse, assasseo, assassiñ.
1st Conditional. asleār.
2nd „ assolo, (assaḷi, assaḷeñ) zaleār.
1st Conditionatum. assan *etc.* (*as the 2nd Future*).
2nd „ *Sing.* 1) astoñ, astiñ, asteñ,
2) astoi, asti, asteiñ, *etc.* (*as zatoñ*).

E. Potential Mood

- Pres.* 1) assayet, *or* asuyet 2) assunk tanktā,
3) assunk puro.
Past. 1) assunk tank assaḷi, 2) assunk puro assaḷeñ.
Fut. 1) asayet, 2) assan (*as the Cont. Fut.*)
3) assayet asteleñ, 4) assunk tank asteli.

F. Necessary Mood

Pres. assazāi.

Past. assazāi asālleñ.

Fut. assazāi, or assazāi asteleñ.

G. Infinitive Mood

Absolute Infinitive. asso, aš-či, aš-čeñ.

Supine. assunk.

H. Participles

Pres. 1) astolo, asteli, asteleñ, 2) astañ.

Imperf. astalo, astali, astaleñ.

Past. assolo, asāli, asāleñ.

Past Perfect. assollo, asālli, asālleñ.

Fut. as-so aš-či, aš-čen, or astolo, asteli, asteleñ.

I. Gerunds

Pres. astanañ or astañ.

Imperf. assun.

Past. astāts.

II. Negative form

A. Indicative Mood

Present. There are two forms, *i. e.* if it means

1) to be in a place, or 2) simple existence, the form is thus:

Sing. 1) nāñ, 2) nāi, 3) nā.

Plur. 1) nāuñ, 2) nānt, 3) nānt.

If it means quality, *e. g.* "Peter is not good", the form is thus:

Sing. & Plur. nāiñ" or nīñ.

Imperf. Sing. 1) natuloñ, nataļiñ, nataļeñ, or natloñ, natliñ, natleñ;

„ 2) natuloi, nataļi, nataļeiñ, or natloi, natli, natleiñ;

„ 3) natulo, nataļi, nataļeñ, or natlo, natli, natleñ.

Plur. 1) natāleaoñ, 2) natāleāt, 3) natāle, natāleo, natāliñ; or 1) natleaoñ, 2) natleāt, 3) natle, natleo, natliñ.

Past & Perfect. asunknāñ or assoñnāñ, assunknai etc. (as the Present).

Past Perfect. assunknatulloñ etc. (as the Imperfect).

1st Absol. Fut. Sing. 1) assoñnāñ (*m.*), aščinnāñ (*f.*), aščeñnāñ (*n.*)¹⁾ (*n.*)
 „ 2) assonai (*m.*), aščinai (*f.*), aščeñnai
 „ 3) assonāñ (*m.*), aščināñ (*f.*), aščeñnāñ (*n.*),

Plur. 1) aščenāoñ, (*m.*), aščeonāoñ, (*f.*), aščinnāoñ (*n.*)
 „ 2) aščenānt (*m.*), aščeonānt (*f.*), aščinnānt (*n.*)
 „ 3) aščenānt (*m.*), aščeonānt (*f.*), aščinnānt (*n.*)²⁾.

2nd Fut. astonāñ (astināñ, astenāñ) assolōñ etc. as the 2nd Future Affirmative, except that you add -nāñ to the first part.

Conting. Future. assanāñ zāin, assanāñ zāči etc. (as the *Conting. Future* of “zatā”).

B. Imperative Mood

Sing. 1) assanāñ zāuñ, 2) assanakā, 3) assanāñ zāundi.

Plur. 1) assanāñ zāuñ, 2) assanakāt, 3) assanāñ zāundit, or aščeñ nā, in all persons;

or *Sing.* 1) assuñ nakā,

„ 2) assa nakā,

„ 3) assuñ nakā, or assundi nakā.

Plur. 1) assuñ nakā,

„ 2) assa nakāt,

„ 3) assuñ nakā, or assundit nakā.

¹⁾ This “š” followed by “ö” is pronounced like a Latin hard *s* as in *assis*; I use “š”, because this letter “š” renders this hard “s” better than *s*, or any other letter. (See p. 4.)

²⁾ This form is used sometimes also as 2nd Future.

C. Optative Mood

Pres. assanāñ zāuñ, *in all persons and numbers.*

Imperf. nāñ asleār *or* assanāñ zaleār.

Past. natullo (-i, -eñ) zaleār.

D. Subjunctive Mood

Pres. assanāñ zāuñ, *or* “assuñ nāñ” *in all persons.*

Imperfect. Sing. 1) assanāsoñ, assanāsiñ, assanāseñ;

„ 3) assanāso, assanāsi, assanāseñ.

Plur. 3) assanāse, assanāseo, assanāsiñ.

1st Conditional. nāñ asleār, *or* assanāñ asleār.

2nd „ natullo (-i, -eñ) zaleār.

1st Conditionatum. Sing. 1) assoñnāñ, aščiñnāñ, aščeñnāñ
etc. (as the Future).

2nd „ *Sing.* 1) astoñnāñ, astiñnāñ, asteñnāñ.

„ 2) astonai, astinai, asteñnai,

„ 3) astonāñ, astināñ, asteñnāñ.

Plur. 1) astenāoñ, asteonāoñ, astiñnāoñ,

„ 2) astenānt, asteonānt, astiñnānt.

„ 3) astenānt, asteonānt, astiñnānt.

E. Potential Mood

Pres. 1) asunaye, 2) assunk tankanāñ, 3) assunk nozo.

Past. 1) assunaye assaļeñ,

„ 2) assunk nozo zaleñ,

„ 3) assunk tank natāļi.

Fut. 1) assanāñ zāin, assanāñ zači *etc. (see Cont. Future of “zatā”), or*

2) assunk nozo zateleñ, *or* 3) assunk tank aščināñ.

F. Necessary Mood

Pres. nozo, *or* assunk nozo.

Past. nozo assaļeñ, *or* assunk nozo assaļeñ.

Fut. nozo zateleñ, *or* assunk nozo zateleñ.

G. Infinitive Mood

Absolute. assunknāñ, or assonāñ, aščināñ, aščēñnāñ.

Supine. assunknāñ.

H. Participles

Pres. natlo or natulo, nataļi, nataļeļñ.

Past. natlo or natullo, nataļli, nataļleñ.

Fut. assonāñ, aščināñ, aščēñnāñ.

I. Gerunds

Pres. nastanāñ.

Past. nāñ astāts.

Fut. assonāñ, aščināñ, aščēñnāñ (*if used*).

§ 4. Conjugation of a Regular Intransitive Verb

. "Nid=sleep".¹⁾

I. Affirmative form

A. Indicative Mood

Present. Sing. 1) nid-tañ,²⁾ 2) nid-tai, nid-tā = I sleep *etc.*

„ *Plur.* 1) nid-taõñ (*or* nid-tauñ), 2) nid-tāt,
3) nid-tāt.

Imperf. Sing. 1) nid-taloñ (*m.*), nid-taliñ (*f.*), nid-taleñ (*n.*)³⁾
= I was sleeping *etc.*, Lat. *dormiebam*.

„ 2) nid-taloi, nid-tali, nid-taleiñ.

„ 3) nid-talo, nid-tali, nid-taleñ.

Plur. 1) nid-taleauñ, 2) nid-taleāt, 3) nid-tale,
nid-taleo, nid-taliñ.

Past. Sing. 1) nid-loñ, nid-liñ, nid-leñ = I slept *etc.*,

Lat. *dormivi*.

„ 2) nid-loi, nid-li, nid-leiñ;

„ 3) nid-lo, nid-li, nid-leñ;

¹⁾ This "n" is pronounced nearly "gn".

²⁾ I write these hyphens only to show more distinctly the formation of the tenses. In other cases they are omitted.

³⁾ And so whenever three terminations occur in one person, they are for the three genders, although *m.*, *f.*, *n.* are not written.

Plur. 1) nid-leaoñ, 2) nid-leāt, 3) nid-le, nid-leo,
nid-liñ.

Perfect. Sing. 1) nid-lañ, nid-leañ, nid-lañ = I have slept *etc.*

„ 2) nid-lai, nid-leai, nid-laiñ;

„ 3) nid-lā, nid-leā, nid-lāñ.

Plur. 1) nid-leaoñ, 2) nid-leāt, 3) nid-leāt (*m. f.*),
nid-leānt (*n.*).

Past Perfect. Sing. 1) nid-ulloñ, nid-ulliñ, nid-ulleñ = I
had slept *etc.*;

„ 2) nid-ulloi, nid-ulli, nid-ulleiñ;

„ 3) nid-ullo, nid-ulli, nid-ulleñ.

Plur. 1) nid-ulleaoñ, 2) nid-ulleāt,
3) nid-ulle, nid-ulleo, nid-ulliñ,
or the form nid-loloñ, nid-leliñ,
nid-leleñ *etc.* p. 88.

1st Future Sing. 1) nid-toloñ, nid-teliñ, nid-teleñ = I shall
sleep *etc.*

„ 2) nid-toloi, nid-teli, nid-teleiñ.

„ 3) nid-tolo, nid-teli, nid-teleñ.

Plur. 1) nid-teleaoñ, 2) nid-teleāt, 3) nid-tele,
nid-teleo, nid-teliñ.

Conting. Future Sing. 1) nid-an = I may sleep, I shall
perhaps sleep *etc.* 2) nid-či,
3) nid-at.

Plur. 1) nid-uñ, 2) nid-čat, 3) nid-tit.

2nd Future. 1) as the Contingent Future, *or*

2) *Sing.* nid-lo astoloñ *etc.*, (*as the Future
of assā and nidlo as an Adjective of three
terminations*) the meaning is: I might
have slept, *as in Ital.* “*avrò dormito*;
or, può essere che abbia dormito”;

or 3) *Sing.* 1) nid-to assoloñ *etc.* (*as the Past of
assā and nidto as an Adjective of three
terminations*) the meaning is: I shall
have slept.

or 4) *Sing.* nidun astoloñ etc. (only astoloñ is declined, as the Future of assā) the meaning is I shall have slept, as the preceding one, for which it can be used.

B. Imperative Mood

Sing. 1) nid-ungi=let me sleep, Lat. *dormiam*.

2) nid,

3) nid-undi.

Plur. 1) nid-iañ,

2) nid-ā or sometimes nidiā,

3) nidundi;

or niduñ in all persons, in Lat. *dormiam*,
or nid-tañ zauñ in all persons = get sleeping, Lat. *fiam dormiens*,
or nida-zāi (in all persons) = I must sleep etc.

C. Optative Mood

Pres. nid-uñ! or nid-tañ zauñ!) = Lat. *utinam dormiam!*

Imperf. nid-leār puro! = Oh if I could sleep.

Past. Sing. nid-lo, (nidli, nidleñ) asleār! (boreñ or puro!)

Plur. nid-le, (nidleo, nidliñ) asleār „ „ „

= Oh if I had slept! (it would be good).

D. Subjunctive Mood

Pres. nid-uñ (rare), or nid-tañ zauñ = that I sleep.

Imperf. Sing. 1) nid-a-soñ, nid-a-siñ, nid-a-señ = that I may sleep.

3) nid-a-so, nid-a-si, nid-a-señ.

1st Conditional (present). nid-leār = if I slept.

2nd „ (past). nid-lo asleār, nid-li asleār, nid-leñ asleār etc. as above = if I had slept.

¹⁾ Vulgar people use also this form: “nidundi-gā, Devā! viz. “-gā Devā (O God!)” is added to the 3rd Person of the Imperative: but this form seems to be too low.

- 1st *Conditionatum* (present). nid-an, etc. (as the *Cont. Fut.*) = I would sleep.
- 2nd „ „ (past). Sing. 1) nid-toñ etc. (as zātoñ page 99) = I would have slept; or this form Sing. 1) nid-toñ assoloñ, nid-tiñ assaļiñ, nid-teñ assaļeñ; 2) nid-to assoloi etc. conjugating “nid-to” as an Adjective of three terminations and assoloñ as the Past of assā.

E. Potential Mood

- Present.* 1) nid-iyet = it is possible or allowed to sleep.
2) nid-unk tanktā or nid-unk tank assā = there is power to sleep.
3) nid-uñ (or nid-unk) puro = may sleep, perhaps he sleeps.
- Past.* 1) nid-iyet assaļeñ = it was possible or allowed to sleep.
2) nid-unk tank assaļi = there was power to sleep.
- Future.* 1) nid-an etc. (as the *Contingent Future*) = perhaps I shall sleep.
„ 2) nid-iyet,
„ or nid-iyet asteleñ = it will be possible or allowed to sleep.
„ 3) nid-unk tank asteli = there will be power to sleep.

F. Necessary Mood

- Pres.* 1) nid-a-zāi = I must sleep etc.
„ 2) nid-čeñ assā = Lat. *dormiendum est*.
- Past.* 1) nid-unk zāi assaļleñ = it was necessary to sleep; or
„ 2) nid-čeñ assaļeñ, or 3) nida-zāi assaļeñ.
- Fut.* 1) nid-a-zāi, 2) nid-a-zāi asteleñ,
„ 3) nid-čeñ asteleñ = it will be necessary to sleep.

G. Infinitive Mood

- Absolute.* nid-so, nid-či, nid-čeñ = to sleep;
some say: nid-uñso, nid-unči, nid-unčeñ.
- Supine.* nid-unk (sometimes nid-unčeāk) = in order to sleep.

H. Participles

- Pres.* 1) *nid-tolo, nid-toli, nid-toleñ* = he who is sleeping,
(*or nid-toli, nid-teli, nid-teleñ*);
2) *nid-so, nid-či, nid-čeñ*;
3) *nid-tā to, nid-tā ti, nid-tā teñ* = (who) was sleeping, that; 4) *nid-taň*.
Imperf. *nid-talo, nid-tali, nid-taleñ* = he who was sleeping¹⁾.
Past. *nid-lo, nid-li, nid-leñ* = he who slept.
Past Perfect. *nid-ullo (or nid-lolo, nid-leli, nid-leleñ)* = he who had slept.
Fut. *nid-so, nid-či, nid-čeñ* = he who will sleep.

I. Gerunds

- Pres.* *nid-tānaň, or nid-tastānaň, or nid-taň astānaň* = while sleeping.
Imperf. *nid-un*.
Past. 1) *nid-tāts*, 2) *nidun* = having slept.
Fut. *nid-so, nid-či, nid-čeñ* = to be slept.
Lat. *dormiendum (est)*.

II. Negative form

A. Indicative Mood

- Pres. Sing.* 1) *nid-a-nāň* = I do not sleep. 2) *nid-a-nāi*,
3) *nid-a-nāň*.
Plur. 1) *nid-a-naoň*, 2) *nid-a-nānt*, 3) *nid-a-nānt*.
Imperf. Sing. 1) *nid-a-nātuloň, nid-a-nataľiň, nid-a-nataľeň* =
I did not sleep, Lat. *nondormiebam*.
2) *nid-a-natuloi, nid-a-nataľi, nid-a-nataľeň*;
3) *nid-a-nātulo, nid-a-nataľi, nid-a-nataľeň*.
Plur. 1) *nid-a-natuleaoň (m.), nid-nataľeaoň (f. n.)*,
2) *nid-a-natuleāt (m.), nid-a-nataľeāt (f. n.)*
3) *nid-a-natule, nid-anataľeo, nid-anataľiň*.

¹⁾ This Participle, not given § 2, is formed by adding the terminations of the Imperfect to the root.

Instead of “natullo” *etc.* we may use the other form “natloñ” *etc.* (See page 93.)

Past. Sing. 1) nid-unk-nāñ, 2) nid-unk-nāi, 3) nid-unk-nāñ = I did not sleep, Lat. *non dormivi.*

Plur. 1) nid-unk-nāoñ, 2) nid-unk-nānt,
3) nid-unk-nānt.

Perfect: as the Past.

Past Perfect Sing. 1) nid-unk-natulloñ (-iñ, -eñ) = I had not slept ¹⁾.

„ 2) nid-unk-natulloi (-ī, eiñ),

„ 3) nid-unk-natullo (-i, eñ);

Plur. 1) nid-unk-natuleaoñ,

„ 2) nid-unk-natuleāt,

„ 3) nid-unk-natule (-eo, -iñ).

1st & 2nd Fut. Sing. 1) nid-soñ-nāñ, nid-čiñ-nāñ, nid-čeñ nāñ = I shall not sleep, I shall not have slept.

„ 2) nid-so-nai (-či-nai, -čeñ-nai),

„ 3) nid-so-nāñ (-či-nāñ, -čeñ-nāñ).

Plur. 1) nid-če-nāoñ (-če-o-nāoñ, -čiñ-nāoñ),

„ 2) nid-če-nānt (-če-o-nānt, -čiñ-nānt),

„ 3) *as the 2nd Person.*

Conting. Future. Sing. 1) nidanāñ zāin, 2) nidanāñ zači,
3) nidanāñ zāit;

Plur. 1) nidanāñ zāuñ, 2) nidanāñ zašat,

3) nidanāñ zatit.

Another 2nd Future is this: nid-tonañ assoloñ
(conjugated as zatonañassoloñ, p. 100.)

B. Imperative Mood

Sing. 1) āuveñ nidanaye, or mojān nidunk nozo or nidanañ zauñ; the 1st form means “it is not allowed to me to sleep,” the second about the same, the 3rd “get not sleeping”.

¹⁾ “u” of “natullo” becomes “a” in the Feminine and Neuter, in all persons.

- 2) nid-a-nakā, 3) tāneñ-, tineñ nid-a-naye,
or tačān-,¹⁾ tičān nidunk nozo, *or to-, tī-, teñ nidanāñ*
zāundi or nidanāñ zāuñ.

- Plur.* 1) amiñ nid-a-naye, *or amčeān nidunk nozo,*
 2) nid-a-nakāt, 3) tañiñ nid-a-naye, *or te-, teo-, tiñ*
nidanāñ zāundit, or tančān nidunk nozo.

More simple forms of the Imperative are these:

- 1) nid-čeñ nakā, *in all persons.*
 2) nidanāñ zāuñ = get not sleeping, *in all persons.*
 3) *Sing.* 1) nidanāñ zāuñ, 2) nid-a-nakā, 3) nidanāñ zāuñ;
Plur. 1) nidanāñ zāuñ, 2) nid-a-nakāt, 3) nidanāñ zāuñ.

In the 3rd Person Sing. and Plur. we may say “zāuñdi”
(Sing.) and “zāundit” *(Plur.)*, instead of “zāuñ”.

C. Optative Mood

Pres. nidanāñ zāuñ! = may I become not sleeping, *in all persons*²⁾.

Imperf. nidanāñ zaleār (purō) = Oh if I could get not sleeping (enough)!

Past. nidanatullo zaleār! *or* nidanatullo zaleār boreñ! =
 Oh if I had been not sleeping (it would be good)!

D. Subjunctive Mood

Pres. nidanāñ zāuñ = that I may not sleep, *in all persons.*

Imperf. Sing. 1) nidanāñ-soñ, nidanāñ-siñ, nidanāñ-señ =
 that I might not sleep.

3) nidanāñ-so, nidanāñ-si, nidanāñ-señ;

Plur. 3) nidanāñ-se, nidanāñ-seo, nidanāñ-siñ.

1st Conditional. nidanāñ zaleār = if I became not sleeping.

2nd „ nidanatullo (-i, -eñ) zaleār = if I had become not sleeping.

¹⁾ Or “tačān”; and so whenever this form occurs in any Gender, Number, Case or Person.

²⁾ Vulgar people say “nidanāñ zāundi-gā Devā”; viz. they add “gā, Devā” to the negative root; but this form seems to be too low, as I said of the similar affirmative form.

- 1st *Conditionatum*. *nid-soñ-nāñ etc.* I would not sleep (as the 1st *Fut. Absol.*), or *nidanāñ zāin, etc.* = I might become not sleeping, (as the *Conting. Future* of *zatā* added to *nidanāñ*).
- 2nd „ „ *nid-toñnāñ, nid-tiñnāñ, nid-teñnāñ etc.* (as *zatoñnañ, p. 101*) = I would not have slept; or *nid-toñnāñ assolloñ etc.* (*conjugating* *nid-toñnāñ* as an *Adjective* of three terminations with the addition of *nāñ* and *assolloñ* as the *Past* of *assā*.)

E. Potential Mood

- Pres.* 1) *nid-a-naye* = is not allowed to sleep,
 2) *nidunk nozo* = it is not possible to sleep,
 3) *nidunk tankanāñ* = there is no power to sleep.
- Past.* 1) *nidanaye assaļeñ* = it was not allowed to sleep;
 2) *nidunk nozo assaļeñ* = it was impossible to sleep;
 3) *nidunk tank nataļi* = there was no power to sleep.
- Fut.* 1) *nidanaye-, or nidanayet asteleñ* = it will not be allowed to sleep;
 2) *nidunk nozo zateleñ* = it will be impossible to sleep;
 3) *nidunk tañk aš-čināñ* = there will be no power to sleep;
 4) *nidanāñ zāin etc.* = perhaps I shall get not sleeping.

F. Necessary Mood

- Pres.* *nidunk nozo* = it is impossible to sleep.
- Past.* 1) „ „ *assaļeñ* = it was impossible to sleep;
 2) *nid-čeñ nataļleñ* = Lat. *dormiendum non erat* (or *non fuit*).
- Future as Pres. or* *nidunk nozo zateleñ* = it will be impossible to sleep.

G. Infinitive Mood

- Absol.* *nidanastanāñ raunčeñ* = to remain without sleeping.
Supine. *nidanāñ zāunk* = in order not to sleep.

H. Participles

- Pres.* 1) *nid-a-natulo, nid-a-nataḷi, nid-a-nataḷeñ* = not sleeping, he who does not sleep;
2) *nidanāñ* = not sleeping (*used with an Auxiliary Verb*);
3) *nid-so-nāñ, -či-nāñ, -čeñnāñ* (*seldom used*).
Past. *nidunk-natullo or nid-a-natullo* = he who did not sleep.
Fut. 1) *nid-a-natulo* = he who will not sleep,
2) *nid-so-nāñ, -či-nāñ, -čeñnāñ* (*seldom used*),
3) *nid-to-nāñ, -ti-nāñ, -teñnāñ* (*used with an Auxiliary Verb*.) Some might consider this last Participle as a finite Mood: yet the construction and form of it is similar to the form and construction of other Participles; hence I put it as a Participle.

I. Gerunds

- Pres.* *nida-nāstanañ or nidanañ āstanañ* = without sleeping etc.
Past. *nidanāñ zatātz* = not having slept.
Futur. *nid-sonāñ (-čināñ, -čenāñ), or nidanañ zāuñso*
Lat. non dormiendum.

Although the Verbs having the root ending in a vowel follow mostly the above given paradigm, yet, as in some small things, they have some peculiarity, an example of these Verbs also should be given: but it will be more convenient to insert it when I speak of the Irregular Verbs.

§ 5. Observations on Verbs.

Before explaining the different kinds of Verbs, let us make some important observations, reserving others for the Syntax. I put them down as they come in my mind without order.

1. In the paradigm I have put all the persons, and, as far as possible, also the most common Tenses. Yet, in particular cases, certain Persons and Tenses are often either not used or only seldom; *e.g.* the 1st Person Neuter never or almost never occurs; for the ordinary case in which it should

be employed is if a girl (Neuter) speaks; but although nouns of girls are Neuter, yet when girls speak, they use the Feminine Gender for themselves. For this reason, I think, some told me, when I asked about the 1st Person Neuter, that it was like the 1st Person Feminine. I have tried also to supply the deficiency of some Tenses by other forms, chiefly by Periphrastic Conjugation.

2. As hinted at in the paradigm, an *a* or *i*, for the sake of euphony, is often inserted between the root and the terminations. This happens chiefly in the negative form and in the Necessary Mood with “zāi”. This *a* or *i* is usually inserted if the root ends in a consonant, and the termination to be added begins with a consonant. Yet, if the root end in *n* or *ṅ* and the termination begins with *n*, euphony does not require any insertion of vowel; *e.g.* “moṅ=say”, “moṅṅānt=(they) do not say”, but “moṅazāi”; so also if it ends in *l*, it does not require any *a* or *i*; *e.g.* “kaṅṅālnā=he does not hate”, from “kaṅṅāḷ”, and so perhaps some other termination may not require any insertion. If the root ends in *i*, *u*, *e*, *o*, mostly no euphonic vowel is inserted; because then euphony does not require it. If it ends in *a*, it seems to be more common not to insert any vowel; yet there are exceptions. I say *a* or *i*, but not indifferently: in certain cases *a* is more euphonic; in certain other cases *i* is more euphonic,—practice will teach you. So “khā=eat” requires *i*, because two *a* are not euphonic; “khāinā=(he) does not eat”.

If the root ends in *u*, or *uñ*, or *au*, or *auñ*, this *u* is changed (in the above said cases, in which *a* or *i* must be inserted) into *v*, and then the euphonic vowel is inserted: “rāu=remain”, “rāvāzāi=it is required to remain”; “rāvanā=does not remain”. Again, if the root ends in *a*, one *v* is inserted in the Potential Mood: “khā=eat”, “khāviyet”; “zā”, “zāviyet”.¹⁾ Moreover, if

¹⁾ The same happens, often at least, with the above said Verbs in “*u*”, “*uñ*” *etc.*; *e.g.* “rāviyet”, from “rāu”; or better we may say so: they change the “*u*” into “*v*”.

the root ends in a or e, for the sake of euphony i is inserted between the root and the termination of the 2nd Person Plural Imperative: “poļe=see”, *Plur.* “poļeiā”; “khā = eat”, *Plur.* “khāiā”; “zā=become”, *Plur.* “zāiā”. Finally, the Verbs ending with a in the root lose this a in the Infinitive, and sometimes also in the 2nd Person Singular Imperative: “aikatāñ=I hear”, “aik=hear”. Yet the pure form “aik” is not often used: some affix is added; *e.g.* “aik-re” speaking to a boy; so also “voļkatāñ=I know” should make “voļk”. Yet this is used commonly with the affix, *e.g.* “voļk-re”, “voļk-ago”. The gist of this 2nd observation is this: a or i or v is inserted, as euphony requires.

3. The Future Potential, as also the Contingent and 2nd Future, end sometimes in an, sometimes in in. Perhaps the following may stand in the place of a rule.

a) All Causative Verbs have in, although the original Verb, from which the Causative is derived, was neuter; thus “tzālain=I may rule (cause to walk)”; but of the two i, one of the termination, the other of the root, only one is kept. (See below d.)

b) Generally, the Transitive Verbs, whether Causative or not Causative, have in; *e.g.* “mār-in=I may beat”; “kār-in=I may do”.

c) The Neuter Verbs, whether they have a corresponding Causative one or not, have an; *e.g.* “pođ-an = I may fall”; “tzāl-an=I may walk”.

d) Verbs having the root ending in e or i, and mostly also in a, add only n; *e.g.* “gē=receive”, *Sing.* “gēn, geši, gēt”; *Plur.* “geuñ, gešāt, getit”.

4. The 1st Person Singular of the Absolute Future, if interrogative, is uñ, as in the Present Subjunctive; the reason may be, because if the Future is interrogative, it becomes doubtful.

5. The use of the different Tenses, except perhaps the Present, Imperfect and Past, is very different from the use of

Tenses in our languages, as will be explained in the Syntax; *e. g.* some Tenses have a passive meaning: what has been put as 1st Person, is often 3rd Person etc.

6. There is no passive form, at least not such as in our languages. In the Syntax I will say how the passive meaning may be expressed. For the present, if the passive meaning occurs chiefly in the Past Tense, or in Tenses derived from the Past (see 7), make the construction as if the above given forms of those Tenses were truly Passive; and in the other Tenses change the English Passive sentence into the Active and then translate it.

7. In the formation of Tenses some are derived from the Present, some from the Past. In the regular Verbs this scarcely appears; but it appears clearly in the irregular Verbs. The Tenses derived from the Past, I say from the root of the Past (which is found by cutting off the above terminations of the Past) are the Perfect, Past Perfect, 1st Conditional (and 2nd Conditional, if the form “-leleār” is used. See p. 90), Past Participles in *lo*, and the Tenses formed with these Participles, or, shorter, the Tenses formed by a termination which begins with *l* or *ul*. The others are formed from the root of the Present, (*viz.* from the Imperative 2nd Person Singular, in which the pure root is found); *e. g.* “*kär=do*”, Past “*ke-lo*”, Perfect “*ke-lā*”, Past Perfect “*ke-llo*”, 1st Conditional “*ke-leār*”, Participle “*ke-lo*”. Hence also the 2nd Conditional is “*kelo asleār*”. What I say must be understood of the affirmative form.

8. Now in order to say something more in particular, the Absolute Future differs from the Contingent Future in this, that the first expresses, as the word *absolute* shows, that a thing will happen without fail; the second shows that a thing may happen. Exactness would have required me to put the Contingent Future only in the Potential Mood: yet by putting it close to the Absolute Future their difference may

appear more distinctly. What I call 2nd Future might be called Past Future.

9. As 2nd Future I have put down the form of the Contingent Future, because many use truly the Contingent Future also as a 2nd Future. Yet I think that this is not quite correct. I think that the real 2nd Absolute Future of the affirmative form is that which is compounded of the Participle in “tolo” and “assoloñ”. The form given as another 2nd Future, viz. “nidlo astoloñ” might be considered as 2nd or Past Future of the 1st Contingent Future. Again, I have put down the form of the 1st Absolute Negative Future, as 2nd Future for the same above-said reason; yet here too, I think that the exact form of the 2nd Absolute Future (or Past Absolute Future) is the other, viz. “nidtonāñ assoloñ”. As 2nd Future of the 1st Contingent Future I would use the form “nidtonāñ assolo zāin, nidtināñ assaḷi zāin, nidteñnāñ assaḷeñ zāin” *etc.* conjugating “nidtonāñ” as given on p. 112, and “zāin” as the Contingent Future of “zatā”, and “assolo” as an Adjective of three terminations.

10. The Participles are a difficult part of the Verbs; even their spelling is complicated. As to the spelling, it seems first that whenever they are used for the first Person Singular, if they end in a vowel, they are nasal, although in the paradigm this has not always been observed, as this point as yet is not quite settled. Now, in order to say something more in particular about them, two forms have been given for the Present Participle, *h. e.* “nidtolo, nidтели, nidteteñ”, or “nidtolo, nidtoli, nidtoleñ”. Perhaps the first of these two forms might be better used as Future Participle, for it has the terminations of the Future; at any rate it can be used as Future Participle, although not given on page 111 and § 2. But I say besides this, that it is perhaps more exact to use the first of the now given forms only as Future. Another Participle has not been given, as it occurs only in composition with another part of the Verb; this is the Participle in “toñ”

in the affirmative, and “tonāñ” in the negative form (nidtoñ, nidtonāñ). The Participle Present in “-tañ” (nidtāñ) is used with the Gerund in “tanañ”, shortened; “kärtanañ=kärtañ astanañ”; it is used moreover in the Periphrastic Conjugation; many Tenses have been formed by this Participle and an Auxiliary Verb. What is “nidtāñ” for the affirmative form, “nidanāñ” is for the negative form; this Negative Participle likewise has not been put down in § 2, for it occurs very seldom out of the Conjugation; *e. g.* “mortañ monis = decrepit man”. In the paradigm only one Past Participle has been put (-lo); but we may subdivide this into two, *i. e.* into a simple Past Participle which would correspond to the Past Tense; and this has been put down in the § 2; another would correspond to the Past Perfect, and has the same form as the simple Past, except that it doubles the l, or if this is not possible, by inserting one o, or by adding to the root *ullo*, just as we have seen in the Past Perfect. A Participle corresponding to the Perfect seems not to be used, at least as a real Participle, although it might be used as second part of a correlative sentence, as I said of “-ta to”. About this last Participle in “-ta to” it must be observed, that as it is not a real Participle, it may become “-talo to”, “-tolo to”, “-lo to” *etc.* according to the Tense of the Verb of the corresponding relative sentence; *e. g.* “yetā to monis mozo bāu = the man who comes is my brother”; “fāleā yetolo to monis mozo bāu = the man who will come to-morrow is my brother”; “kāl ailo to monis mozo bāu = the man who came yesterday is my brother” *etc.*

11. Another difficult point is the Conditionatum. As the 1st Conditionatum (§ 2, p. 90) I have put down the form of the Contingent Future; because this is really used in many cases. Yet I think that this form is neither general nor the most exact one. As this Contingent Future always includes some doubt, it may be used as 1st Conditionatum only or chiefly when the Conditionatum includes some doubt: if no doubt is

expressed or understood, the form of the 1st Conditionatum, is, as far as I can judge, the form in “toñ” (“nidtoñ”), given § 4, as 2nd Conditionatum. Then, what remains for the 2nd Conditionatum? This very form (“nidtoñ”) or better, “nidtoñ assoloñ”, which 2nd form is, it seems to me, the exact form of the 2nd Conditionatum, although the first is also used sometimes. If the 2nd Conditionatum implies some doubt, we might use the 2nd Contingent Future (“nidlo astoloñ”). The same, *servata proportione*, is to be said of the negative form, *i.e.* the real 1st Conditionatum should be “nidtonāñ”, if no doubt is implied, “nidanāñ zāin”, if doubt is implied; the 2nd Absolute Conditionatum should be “nidtonāñ”, or better, “nidtonāñ assoloñ”; the doubtful 2nd Conditionatum exactly is this “nidtonāñ assolo zāin”; yet “nidtonāñ assoloñ” seems to be often used also as doubtful 2nd Conditionatum. As to the 2nd Conditional Negative, besides the given form (“nidanatullo zaleār”), we might use, nay, we should use the other form “nidunknatullo zaleār”; yet as “nidanatullo” is commonly used also for the Past Participle, the form given in § 3 and § 4 may pass. As these things as yet are not quite settled, I prefer to put them in the observations rather than in the paradigm.

12. Some Tenses or some forms of Tenses have been formed by borrowing the forms of some other Tense; *e.g.* in the Imperative, besides the proper forms, I have put also some forms of the Potential; because the meaning allows it; of course in this case the borrowed forms follow the rules of the Tenses from which they have been borrowed.

13. In the formation of Tenses the reader might have remarked that the Imperfect Negative of “assā” is used also as Perfect, and Past: yet we could use also “assunknāñ” and “assunknatulloñ” instead of “natulo” if the meaning requires it. The same must be said of “tanktā” if resolved into “tank assā”; *e.g.* “tank natāli”, used for the Past.

14. As to the Infinitive, I said that some use “niduñso”

instead of “nidso, (and so also in the Participles of the same form): but although we may use it, we must not confound it with the almost equal Infinitive of the corresponding Causative Verb; *e. g.* “nid=sleep”, “nidai=cause to sleep”; the first has or may have “niduñso”, the 2nd has “nidouñso”, although in the pronunciation these two forms can be scarcely distinguished. (See below Art. II., Causative Verbs).

15. As regards the spelling of the preceding -so or -uñso, it has been observed already that its exact pronunciation seems to be “-tzo, -tói, -tõeñ, rather than “-so, -ði, -ðeñ”; consequently this s or ð must be pronounced somewhat sharp; we might have written also “-tzo, -tói, -tõeñ.” This 16th observation regards not only the termination of the Infinitives, but also all other terminations ending in “-so, -ði, -ðeñ,” or “-so, -si, -señ” as *e. g.* the Imperfect Subjunctive; nay, it regards also the Adjectives in “-so, -ði, -ðeñ”, as I shall say later on.

16. The Gerund in “-tastanañ” is as much used as the Gerund in “-tanañ”. As to the Gerund in “un”, we shall see in the Syntax that our Present Gerund is often translated by this Gerund, although it is used chiefly as Imperfect and Past Gerund, for which reason I did not put it also among the Present Gerunds. Moreover the Gerund in “un” is used sometimes as a Participle, although for the reason just now indicated, I do not put it among the Participles.

17. In the Compound Tenses the meaning may require “zată” instead of “assá” and *vice versa*, although in the paradigm usually only one of these two Verbs has been put. About this point I shall speak hereafter.

18. As to the modifications of the above forms, generally speaking only the forms ending in o or oñ are conjugated, *i. e.* they take i in the Feminine, eñ in the Neuter; if they happen to be used in the oblique cases, the rule of the Adjectives of three terminations is applied to them. Ordinarily only the Participles are sometimes to be used also in the oblique cases

(see Syntax). As to the forms in “a” or “añ”, the paradigm itself indicates the changes to be made.

This observation regards chiefly the compound Tenses and the periphrastic Conjugation, which will be explained more distinctly hereafter. Examples: “poļeyet assolo=*cons-pici potuit*”; the 1st part indeclinable, (but if we give to it the terminations in o, declinable), the 2nd part declinable: “kārtolo assolo=*facturus erit*”, both parts declinable; “nidun=having slept, or sleeping”, indeclinable, *etc.*

19. As regards the declension of the parts of which the Verb is compounded, we must consider separately and distinctly another point. In some Tenses there is a double conjugation; *e. g.* in the Conditional Past, “zalo asleār” the first part “zalo” is not only declined according to the genders, (-i, -eñ, -e, -eo, -iñ) but can be also conjugated; so in the 2nd Person you may say: “zaloī (-i, -eiñ) asleār”, and a similar form may be used, I think, whenever we have a compound form, the first part of which ends in o in the Masculine Singular.

Moreover in the Future Absolute Negative we have another kind of Conjugation, because the first part takes the terminations of the Adjectives according to gender and number, and the second part, *i. e.* the negative particle, takes the terminations of the Verb.

20. The Potential, formed with “puro”, is pronounced by some in such a way that it seems to end not in unk but in uñ; and zāi of the Necessary Mood is pronounced by many as je.

21. The different forms put under one Tense are not all equal, *h. e.* we must not think it allowable to use them indifferently; they will be explained in the Syntax. Moreover if of some form in § 4 no translation is given, we must apply to it the translation of the form which is in the same sentence; one form has not been translated at all (p. 112) “nidanāñ zāin = perhaps I shall be not sleeping”.

22. *nāñ* is changed into *nakā* in the Imperative, as in Latin *non facis, ne facias*. This *nāñ* is always nasal.

23. As hinted in the paradigm, if a form is to be changed from the Masculine into the Feminine or Neuter, some euphonical changes take place: the principal changes are of *o* or *u* into *ǫ* or *ǻ* or *e*; these changes take place not exclusively but chiefly in the Participles in *lo*.

24. As regards the double consonants, although exactness in this point was not so necessary throughout the Grammar, yet in the matter of Verbs more exactness is required: thus in some Verbs or Tenses, if you write a Participle with one *l*, it is Present; if with two *l*, it is Past Perfect; *e.g.* “*natulo, natullo or natullo*”. About this double *l* it must be well observed, that it has very often an emphatic meaning; nay, this is the chief meaning of the double *l* in the Conjugation. (See Syntax).

25. Sometimes to the given forms chiefly in the Imperative, an Interrogative or other particles are added as one word to the termination, so that it seems to have another termination, as we have seen in the Vocative of the Substantives, to which *no* or *nu* is added. This change of termination is only apparent; just as the change of the termination by the addition of the particle “*nāñ*” in the negative form is only apparent and not real. Examples: “*kārtāigi?* = do you do...?” “*kār-re = do*” (*or* “*kār-go*” speaking to a girl); “*kārta-so = he seems to do*”, “*kārtā-tz = he truly does*” *etc.* These particles will be explained later on. But as to “*nāñ*”, it appears from the paradigm, that in some way the termination of the affirmative form goes over to “*nāñ*”, with some little changes.

26. In order to make still easier to remember and to learn the above apparently difficult Conjugation, let us make the following remarks: In the above paradigm in some Tenses two or more forms are given; one is, very often, simple, another or the others are, mostly, compounds, chiefly of the

periphrastic Conjugation. For the present let us put aside these secondary forms and keep in view only one form, the principal and more common one. Then, after having made this separation, we may again distinguish the Tenses into Simple and Compound; but the Compound Tenses usually are compounds of Simple Tenses; consequently we may limit our attention only to Simple Tenses. Now these Simple Tenses may be divided into two classes, viz. into declinable, *i. e.* modifying the termination according to the Gender, and indeclinable. The indeclinable Tenses are these: in the Indicative, Present, 2nd Future (in “an”), Contingent Future; moreover the Imperative; in the Optative, Present, Imperfect (-leār puro), one part of the Past (-leār); in the Subjunctive, Present, 1st Conditional, one part of the 2nd Conditional (-leār), the 1st Conditionatum; in the Potential the forms in yet, in an and with puro; and if these two forms are joined to another declinable part, they remain indeclinable; in the Necessary Mood the forms with “zāi”, if joined to a declinable part, they remain indeclinable; in the Infinitive, the Supine; in the Participles, only those in tañ and in un¹⁾; all Gerunds except the *Gerundivus*, which, properly speaking, is the Future Participle Passive. As to the Negative form, the reader himself can easily find out the declinable and not declinable Tenses. All other Tenses are declinable; some even have a full declension also in the oblique cases, as the Participles in o; some have only different terminations according to the Gender, as the Imperfect, Past, Perfect, Past Perfect etc.; moreover all or nearly all simple finite Tenses have the first Person nasal, if it ends in a vowel. Further, in the declinable Tenses the 1st Person Singular usually ends in oñ, iñ, eñ, or añ, yañ, añ; the 2nd Person ends in i (oi, i, eiñ etc.); the 3rd Person ends in o, i, eñ or a, ya, añ. The 1st Person Plural ends in uñ or auñ, the 2nd mostly in at; the Plural is not declined (at least fully). Finally the termi-

¹⁾ About this Participle in “un”, not put down, § 4, see observation 16.

nation of the Neuter Gender is commonly nasal, if it ends in a vowel, in any declinable Tense (*i. e.* having different terminations for the different Genders).

27. As to the quantity of *o* and *e*, viz. whether closed or open (see Part I. Art. I.), the final *o* and *e* in the Verbs are open according to the rule laid down in the Appendix to the Part I.; so “marlò, marlè, marlòñ, marlèñ” *etc.* not “marló, marlé, *etc.*”

28. As regards the formation of the Past Perfect, I said that *o* is inserted between the two *l* (see p. 88); because the most common case in which this *o* is inserted is when we have a Verb ending in *l*, as the example given (p. 88) shows; yet if we have a Verb ending in another consonant, which cannot be pronounced easily with *l*, of course then also *o* is inserted, not between the two *l*, but between *l* and the last consonant of the root.

29. Although the use of each Tense will be explained later on, yet for the present we may say that the first form, if more than one form is given in one Tense, is more common; hence the beginner had better to take the first, although in some cases it may not be the most suitable.

30. A peculiar explanation is required for the Potential and Necessary Moods, as they do not exist in our European languages. First about their Conjugation. As the paradigm shows, there are not two full Numbers, and three Persons unless the Tense takes the form of another Tense, *e. g.* of the Contingent Future. Sometimes the whole form is not conjugated at all, *e. g.* the form in “-iyet”; sometimes only one part is conjugated, *e. g.* “kariyet assàleñ”. Although one part is conjugated, the conjugation consists mostly in changing the terminations according to Gender and Number, unless, as I said, a conjugated form of another Mood be used for the Potential, *e. g.* the Contingent Future. Which are those forms to be partially conjugated? It appears from the above observation 26, and from the paradigm. Finally in these two Moods many

forms given in the other Tenses do not exist, *e.g.* the Gerund of the Potential. Yet some Participles exist, which have not been put in the paradigm in order not to terrify my readers with so many forms; but I must put them here.

Potential. The first Participle of this Mood is formed by adding “assollo” to the Present in “-iyet”; thus we get, *e.g.* from “poļeyet = it may be seen”, “poļeyet assollo = which can be seen, worthy to be seen”. The second Participle is formed by adding the Future Participle of “assā” or of “zatā” to the same form in “-iyet”; so we get, *e.g.* “poļeyet astolo = which will be to be seen”. In a similar way we may form the Negative Participle “poļeyet natullo = not to be seen”.

Necessary. By analogy with the Potential, we may form a Participle by adding “assolo” to the form in “zāi”, *e.g.* “kārizāi assaļeñ kām = the business which is or was to be done” and “kārizāi asteleñ kām = the business which will have to be done”. The Negative Participle would be “kārizāi natullo”; but it seems not to be used. Some other forms might be formed in these two Moods; they may be indicated, some at least, in the Syntax, if it be found necessary. As to the termination “-iyet”, given in the paradigm, I must say that although I do not recollect now any Verb taking “-ayet” instead of “-iyet”, for which reason I have put down “-iyet”; nevertheless I think safer to say that the termination is “-yet” with the euphonical vowel inserted before “-yet” which vowel is mostly *i*.

31. Chiefly in this point of Verbs, the reader may remark some inconsistencies, more than in other parts. The reason is (besides the great hurry, which does not allow me to go again and again through the *MS.*) the state of this uncultivated language; there is nothing completely settled. Consequently the same thing may be written in many ways, or one way seems sometimes the right one; at other times another way seems to be the right one. Little by little these things may

be settled, chiefly if we begin to write Konkani with Kanarese or, still better, with Mahrātti characters, which are the proper characters of the Konkani language.

Exercises on Verbs

kial = play	jik = gain
sōd = seek	ulei = speak
tūk = weigh	bānd = bind or tie
mār = beat	formai = command
obolsi = praise	pōl = flee
fūnk = blow	lačil, -a = meadow (<i>n.</i>)
sār = start	rāgat, -gta = blood (<i>n.</i>)
ghe = receive	saukār, -a = merchant (<i>m.</i>)
ub = fly	fāleā = to-morrow
gāme = sweat	usko, -kea = lap (<i>m.</i>)
rād = weep	āsro, -rea = refuge (<i>m.</i>)
pōs = feed	sukneñ, -ea = bird (<i>n.</i>)
tzōr = steal	vāreñ, -ea = air or wind (<i>n.</i>)
ik = sell	uzo, -jea = fire (<i>m.</i>)

Present, Imperfect

Burge lačilānt keļtāt. Moje kāḍe livru nā. Mozo bāu tukā sōdtā. Amso saukār sākār tuktā. Pedru uzo funktā. Fāleā mozo bāpui angā tāun bāir särtā ani Bombāi vetā. Zokōṇ Devāk obolsitā, takā Deu obolsitā. Ankuār Māri āuoi bāri amkāñ aplea uskeār getā ani amso āsro zatā. Sukniñ vāre-ānt (vāreār) ubtāt. Somi Jezu Krist Olivet moļeānt rāgat gāmetalo, ani amčeāñ pātkañ pasun rāḍtalo. Zāssi yēk āuoi apleñ burgeñ (aplea burgeāk) postā, tāsso Somi Jezu Krist aplea kuḍi ani aplea rāgta vorviñ amkāñ postā. Zokōṇ tzortā ani Devāk akmanāciñ utrañ moṇṭā (*says*) ani yerañ mahā pātkañ (*mortal sins*) aḍartā, to yemkaḍānt vetā.

Past, Perfect

Alexandrān sauñsārāso voḍlo vāṇṭo jiklo. To kiteñ uleilo? To nakāzalle uleilo. Judevāniñ Somia Jezu Kristāk bāndlo

ani mārlo. Pilātān Jezu Kristāk mārunk ništūrāyen for-
maileñ (or only māreilo = caused to be beaten). Somia Jezu
Kristāčea paisāvānt Apostolāniñ takā sāndlo.

1st Future Absolute

bós = sit, seat	borei = write
mōd = break	dākei = show
bouñ = walk	fūṭ = crack, break
pie = drink	nitidar, -a, = judge (m).
khā = eat	aidān, -a = vessel (n.) [n.
pōd = fall	siāsan, -a = seat (of a bishop etc.)

Nitidar siāsanār bostolo phaisāl (sentence) utzārunk (pro-
nounce). Somi Jezu Krist yeunčea veļār (when Jesus Christ
will come) monis pieteles ani khāteles. Koinča disā Paskānčeñ
fest poḍteleñ? Āṭṭrāve tārker (day) poḍteleñ. Jezu Kris-
tāso Vanjel sāgļea sauñsārānt pārgāṭ zātolo.

Imperative Mood

tzukoi = avoid	pāṭlauñ, -ava = following (m.)
dék, -i = example (f.)	pelo, -lea = neighbour (m.)

Jezu Kristāso pāṭlauñ kār, ani sasnāci jin tukā meṭeli.
Āuveñ Somi Jezu Kristāci dék kāņezāi.¹⁾ Monis pātak tzu-
koundi. Amiñ yēka mekāso (each other) mōg kariāñ. Tumiñ,
monšāno, Jezu Kristāci kuḍ seuā; Jezu Kristāčeñ rāgat
pieyā; ače vorviñ tumče ātme posā. Tumiñ tumčeā peleāso
mōg kāriā. Sākor apleñ kām kārundit. Atañ māg-ņeñ²⁾
kārizāi. Āuñ niḍānañ zāuñ. Foļāñ pikanāñ zāundit. Sākor
yeundit (let the servants come). Mosor kārināñ zāundi (he
must not hate). Atañ mojan kēļunk nozo, iskulānt votzazāi.

Optative Mood

Deu boreñ kārūñ. Devāci kuši zāuñ. Tūñ sārgār pauleār
boreñ! Tūñ sābār pauṭi vago raulo asleār (boreñ): (vago rāu =

¹⁾ Or kāņezāi.

²⁾ About this hyphen see p. 4, n. 7.

be silent.) Ye, Somi Jezu Krist moje kade ailear! (*utinam veniret Dominus J. C. ad me!*)

Subjunctive Mood

Makā kurpā meļazāi zaleār¹⁾, kiteņ āuveņ kārīzāi? Māg-ņeņ kārīzāi. Amčeņ voḍilāniņ amkān uleileār, amiņ kaltepoņān (*humbly*) aikazāi. Tuveņ lesāoņ sikleār, āuņ tukā yek inām dīn. Āstrie, tuveņ tujā daḍleāk mān dillo zaleār, tuji duv tuji kuši kārti assālli. Devāso ādhār amkān meļasso kiteņ kāruņ?

Infinitive Mood

bōg = enjoy	čintna, -ne = thought (<i>f.</i>)
bōļ -a = violence (<i>n.</i>)	ničeu, -eva = resolution (<i>m.</i>)
rīg = enter	dosmānkāy, -e = enmity (<i>f.</i>)

Suk bogunk Devāči kuši kārīzāi. Sārgārājānt rigoņk²⁾ amiņ amkāntz bōļ kārīzāi. Tzād čestāi kārči hori nāiņ. Čintna sāmeštaņ vāstuņ thāiņ Devāči kuši kārunk Devāgeli čintna. (*The thought of doing in everything the will of God, is a divine thought.*) Ničeu dosmānkāy dorči, saitānāči (*or* ničeu dosmānkāy dorso saitānāso).

Participles

mosor, -sra = hatred (<i>m.</i>)	nimāņo = last
kaņṭāl = abhor	zārti, -e = judgment (<i>f.</i>)
tān, -i = moment (<i>f.</i>)	

Pātak aḍartā to monis, āplo ātmo kaņṭāltā. Monšāņso mosor kārtolo (monis) Devāk akmān kārtā. Mosor kārso monis Devāk ani monšānk kaņṭālso. Kāl keltalo burgo āz mornāče tānir assā. Nimāņea disā yeuņso nītidar sāmeštāņči zārti kārtolo. Devān rātzullo souņsār Devāče podveso gurtu zāun assā. Monšāniņ aḍarleliņ pātkaņ buḍtugalāčeņ kāraņ

¹⁾ About this Tense, see the Appendix. It means: "If you wish to receive the grace."

²⁾ Some pronounce "onk" instead of "unk".

zāun assalliñ. Yeñ gār bāndlo monis ušār ani zaṅto monis. To tzallo mārog boro nāiñ, auiñ gello mārog bhōu boro. To burgo zaso bāpui gelea vorsānt mello, vo. (*This is the boy, whose father died last year.*)

Gerunds

argañ = thanksgiving¹⁾ tčad = ascend

Deu amkāñ upkārañ kūrtañ amiñ takā argañ dizai. Sōmia Jezu Kristān Apostolān ani disipulān soukāsaiečiñ utrañ sāngtāt, sārgār tčadlo. Amčāñ gārzañiñ kiteñ kārčeñ? Tuveñ karčeñ kām kiteñ? Igarjent vōtzun pātkañso ugđās kār (*make examination of conscience*). Devāk poļeun bhōu kušalai bogtaoñ. Devāči sākri kārñ, amkāñ soukāsa meļtā.

Potential Mood

pāus, -a = rain (*m.*) bāipāt = by heart
 pēñt, -e = market (*f.*) borei = write
 rasim, -smi = silk (*f.*)

Bore kušien ani zāgrutāyen sābār vāstu kārīyet. Motin Devāk uoļkunk amkāñ tanktā. Tuzo bāu falea yetologi? Yeunk puro. Pāus pođatgī? Pođunk puro. Pēñtent rasim meļtāgi? Meļat. Kumsār zāun kitlo temp zālo? Tin moine zatit. Tumiñ sangšāt: tukatz boro kār; auiñ tumkañ sangtañ: Kāssoloi profet aplea gāvānt manuonā.

Necessary Mood

Mestri, iskulnatāllea disāniñ amiñ kāsseleñ kām kārīzai? Rajā" assāleāñ disāniñ āveñ tumkañ dileñ lesaoñ bāipāt kārīzai, lek kārīzai ani vātīzai. Āveñ yeo vāstu moja burgeaponā-taun keleāt; ani kiteñ karčeñ? Sompurn zāizaleār, vōtzun ani sāmest vāstu ikun, moje paļlauñ kār ani tukā sārgār yek bāñđār meļteleñ.

¹⁾ Nominative Plural Neuter, used only in the Plural.

Negative form.

Sānganakāt: mojan nozo; kiteāk moleār, Devān tumkañ kumok dileār, sārvy västu tanktāt. Amiñ amkañ bõl karinañ zaleār ani amkañ aḍ yenañ zaleār (*if we do not deny ourselves*), särgarājānt rigunk nozo. Amiñ pātkañ nizzāun kaṇṭālḷeār, yeā mukār itleñ sompeñ pātkañ kārçenauñ. Täneñ aplo käido kello zaleār, āuñ takā sikšā ditonāñ (*or ditonāñ assoloñ*).

Pātak kärināseñ pātkiäk bñd sāngizāi. Mestri sikoitanañ täneñ aikunk natulleñ: açe pasun to atañ neṇār. Āuñ sāngtaloñ: tumiñ aikalleñgi?—Amiñ teo västu aikunk natalleo.

Tumiñ yemkaṇḍānt poḍṇañ zāunk Deu tumkañ käşt ditā. Boreñ sikleār, Devā ani monšāñ mukār tukā ānānd meḷtā. Sikanāñ zaleār tukatz, äkmān zatā. Aḍvarlelea disāniñ mās khāinaye (*or mās khāunk nozo*). Zärtār tūñ atañ veḷ pād kärtāi, māgir luksān säma kärunk nozo zāit. Zökõñ pātkañt dhārūn mortā, takā benjerkarnatulle suāter purtāt (*in not consecrated place bury*). Dhāirān lāḍāi kärsonāñ to sojer käşt bogtolo. Sipoiyāñçeñ mostāk beān aplo käido kärinastanañ sipoi beān dāuntāt. To apli suāt soḍit zaleār, täkā inām ḍinaye.

Art. II. Different kinds of Verbs

§ 1. Causative Verbs

In Konkani, as in Kanarese and Tulu, almost all Verbs, Neuter and Transitive, can be made Causative. Some examples will explain what I mean by Causative Verbs. “Tzāl = walk”, “tzālai = cause another to walk”; “hās = laugh”, “hāsai = cause to laugh”; “pāu = reach”, “pāuoi *or* pāvai = cause to reach”; “kār = do”, “kārāi = cause to do”. Yet, use does not allow us to make all Verbs Causative, although in itself it might seem right.

How are the Causative Verbs formed? Generally speaking they are made Causative by adding ai to the root of the Verb. Sometimes ai or i or oi, or ei is added; *e. g.* “por-tañ = I turn, go around”; *Causat.* “portitañ = I move around”.

Exceptions: 1) Verbs ending in *u*, before adding *ai*, mostly change *u* into *v*; *e.g.* “*rāu* = remain”, “*rāvai* = cause to remain”; yet some of those Verbs might be made Causative also by adding *oi*; *e.g.* “*rāu*” has also “*rāuoi*”.

2) Of the Verbs ending in *ñ* some are made Causative by adding *-dai* and changing the *ñ* into *n* (which in Kanarese would be written nasal as before); *e.g.* “*dāuñ* = run”, “*dāuñdai* = cause to run”; yet some say also “*dāvoi*”. Some others are made Causative by adding *oi*, or *ai* and changing *uñ* into *v*, or rather by omitting *ñ* and changing *u* into *v*; *e.g.* “*deuñ* = descend”, “*devoi* = cause to descend”.

Their Conjugation is regular, although the original Verb be irregular; *e.g.* “*kārai*” has in the Past “*kārailo*”, although “*kār*” has “*kelo*”. They have few irregularities or rather euphonical changes, which will be shown in § 6.

If we consider not the root of the not Causative Verb but the root of the primitive word, we must say that not only those words which end in *ñ* but others also are made Causative by adding “*dai*”; *e.g.* “*gusap* = confusion”, *root*: “*guspa*”; Causative Verb: “*guspada*”. Moreover some other Verbs take “*dai*” instead of “*ai*”.

§ 2 Reciprocal Verbs

These are like the English “love each other”. These Verbs are formed by “*yēkameka* (= one another)” joined to all persons of the Verb; *e.g.* “*yēkameka keḷtāt* = they play among themselves”. But if the Verb governs the Genitive (as the Verbs compound with “*kār*” and a Noun), then this “*yēkameka*” takes the termination of the Genitive or Adjective which must agree with the governing Substantive; *e.g.* “*yēka mekāso mōg kārā* = love (make love) each other”.

§ 3 Reflexive Verbs

They are like the English “he beats himself”. These Verbs may be formed in three ways:

1. By adding “*itleāk*” to the stem of the Feminine Possessive Pronoun corresponding to the person of the Verb; *e.g.* “*āuñ*

moje itleāk mārtañ = I beat myself”; “tūñ tuje itleāk mārtañ = thou beatest thyself”, etc.

2. By adding “apuṇ = *ipse* (put in the required case) to the different persons; *e. g.* “to apñāk mārtañ = he beats himself”.

3. There is also a 3rd way, viz. by taking away from the Causative Verbs the Causative sign (ai or i); this way is not suited to all Verbs, but only to some, chiefly to those which from Neuter have been formed Causative; *e. g.* “paloai = quench”, “paloa-tā = is quenched or quenches itself”. These Verbs should rather be called “Neuter”. Their Conjugation is regular or irregular according to the primitive Verb.

4. There is another way but suited only to a few Verbs; this way is to change the o into u; *e. g.* “soḍlo = has been left”, “suḍlo = he got rid of, he left himself”; “foḍlo = has been broken”, “fuḍlo = broke”; “soḍtā = he leaves”, “suḍtā = he gets rid of”; “foḍtā = he breaks”, “fuḍtā = he gets broken.” These also are rather Neuter Verbs than Reflexive.

§ 4. Verbs excluding Companionship (perhaps Solitary Verbs)¹⁾

There is another kind of Verbs which imply exclusion of companionship or assistance; *e. g.* “I do this work by myself, alone, without being assisted or helped by any one; I live alone”. These Verbs are formed by adding “itleāk” to the oblique case of the Feminine Possessive of the corresponding person of the Verb; *e. g.* “āuñ yeñ kām moje itleāk kārtañ = I do this work by me alone”; “tūñ yeñ kām tuje itleāk kārtañ = thou doest this work by thee”; “to yeñ kām aplea itleāk kārtañ”, etc. Their Conjugation appears to be regular or irregular according to the Verb to which “itleāk” is joined. If the Verb is irregular, you may find its Conjugation hereafter.

¹⁾ This expression “solitary” is not quite suited; but I cannot find a better one for the present.

§ 5. Compound Verbs

The Konkani Compound Verbs do not present such difficulties as other languages; for the sake of brevity I shall speak of them in the Part III. Only the Verbs compounded of the Gerund in *un* are a little difficult; about these I speak in Part III. and in the Syntax; yet their construction is not difficult. Here I mention a vulgar manner in which some Verbs are used which seem to be Compound Verbs. Instead of saying: *e. g.* “*āuveñ takā mārleñ*”, they say: “*āuñ takā mārūn geloñ* = I went to beat him”; viz. they add the corresponding tense of “*vetañ* = I go” to the Participle in *un* of the principal Verb; but the meaning is the same as if I said “I have beaten him”, except that this manner of speaking implies a resolution of not doing it any more.

§ 6. Periphrastic Conjugation

This is just like the English “I am writing, I was writing” *etc.*, or like the Latin “*amaturus sum, amandus sum*” *etc.*; by its aid we may supply the apparent deficiency of many Tenses. This Conjugation is formed in a similar way to the Latin, viz. by joining the Verb “*assā or zatā*” to the Participle or Gerund Present, or Past, or Future, according to the meaning; this Verb “*assā or zatā*” is put in the Tense required by the meaning. So “*mārūn assā* = he is beating”; for *venturus est*, you must use the Future Participle, for *faciendum erat* you must use the Passive Future Participle (Gerundive). “He is beating” could be translated by the Present Participle in “-tolo”, yet the Participle in *un* seems to be more in use for this Periphrastic Conjugation, if the meaning requires the Present Participle.

Another more common way of making this Periphrastic Conjugation is to add “*thāiñ* = there” and “*assā*” in the required finite Tense to the Participle in -*tañ* of the principal Verb; *e. g.* “*āuñ mārtāñ thāiñ assāñ* = I am beating, *lit.*

(where) beating there I am”; “mārtāñ thaiñ astoloñ=I shall be beating”; “mārtāñ thaiñ assoloñ=I was beating” *etc.*

To this paragraph of the Periphrastic Conjugation some Tenses can be reduced, which are compounded of the principal Verb in a finite Mood, and of the Auxiliary Verb also in a finite Mood; *e.g.* “kārin zaleār=*si fecero*”; “kārināñ zāin=*non fecero* or *non faciam*” (Future Potential Negative); here the Conjunction “moñ=that” is omitted, yet the whole construction is as if it had been put. So it is not difficult to understand the above examples. Thus “kārin zaleār” may be literally translated thus by supplying the omitted “moñ”=*si fiat (ut) ego faciam (-si fecero)* “kārināñ zāin=*potest fieri (ut) ego non faciam*”.

§ 7. Irregular Verbs

They are very few in number, and even these few are not entirely irregular; for, usually only the Past and the Tenses derived from the Past are irregular. Hence we may say that only the Past, for the most part, is irregular; for, the other Tenses are derived from the Past regularly (see above). Hence I will not write the whole Conjugation of these Verbs, but only what is required. But remark that the irregularity is only in the affirmative form for the greatest part; if there be irregularity also in the negative form, it will be indicated.

The two first Irregular Verbs are the Auxiliary Verbs “assā” and “zatā”, given above.

3. “nozo” which may be considered as another Auxiliary Verb for the Negative Necessary Mood, means “it is impossible”. This form in itself has no Conjugation; if other Tenses are required, the corresponding Tense of “assā” or “zatā” is added to “nozo”; *e.g.* “nozo zaleñ, nozo assalleñ, nozo zateleñ” *etc.* Perhaps this “nozo” is shortened from “nā za(tā)=does not become, does not suit”.

4. Another Auxiliary Verb is “zāi”, for the Affirmative Necessary Mood; “zāi” means “it is necessary”; it has no Con-

jugation in itself, but the required Tense of “assā” or, better, of “zata” is added to “zāi”, just as with “nozo”; *e. g.* “zāi zateleñ, zāi zaleñ, zāi zataleñ, zāi zāit *etc.*”

5. Finally “tanktā”, another Auxiliary Verb, is regular, except that it governs the Dative of the person, and is often resolved into the Noun “tank=power” and the Verb “assā”; the Past Negative has also “tanklenāñ”, and the Imperfect “tank natañi” is used also for the Past.

6. kār = do. *Past.* ke-lo. *Neg. Past.* kārunk-nāñ.
7. khā = eat. *Past.* khe-lo.
8. ye = come. *Past.* ai-lo. *Supine.* iunk (*vulg.*), or yeunk (*reg.*)
9. ve-tāñ = I go. (*In North Canara and by Hindus* voi-tāñ).
Past. gelo. *Imperative.* vōtz (2nd pers. Sing.).
Supine. vōtzunk, but *Abs. Inf.* vetzo or veso.
Conting. Future. vōtzan. *Neg. Abs. Fut.* vetsonāñ.
Neg. Imperf. vōtzanātlo. *Pres. Neg.* vōtzanāñ *etc.*

Hence of this Verb there are three roots or fundamental forms *ve, ge, vōtz*; the 1st is for the Present, Imperfect, Absolute Future, Absolute Infinitive, Participles (except “vōtzun”, and “vōtzunšo”; see p. 121, observation 14), Gerunds; the 2nd is for the Past and for the Tenses derived from the Past, (see above Art. I. § 5); the 3rd is for the Negative Form, and for the Imperative, Optative Present, Subjunctive Present, Supine, Potential and Necessary Mood, Contingent Future, Participle in *-un* and *-unšo* of the Affirmative Form. As perhaps some might think this too difficult to be retained, I put the full Conjugation.

Affirmative form

A. Indicative Mood

Pres. vetāñ *etc.* *Imperf.* vetāloñ *etc.* *Past.* geloñ *etc.*
Perf. gelāñ *etc.* *Past Perf.* gelloñ *etc.* *Fut. Abs.* vetoloñ *etc.*
2nd and Contingent Fut. vōtzan *etc.*

B. Imperative Mood

vótz, etc.

C. Optative Mood

Pres. votzuñ! *Imperf.* geleār puro! *Past.* gelo asleār puro!

D. Subjunctive Mood

Pres. votzuñ. *Imperf.* vótzason. *1st Condit.* geleār. *2nd Conditional.* gelo asleār. *1st Conditionatum.* vótzan. *2nd Conditionatum.* vetoloñ assoloñ.

E. Potential Mood

votzāyet.

F. Necessary Mood

votzazāi.

G. Infinitive Mood

Absol. veso or vetzo. *Sup.* vótzunk.

H. Participles

Pres. vetolo. *Imperf.* vetalo. *Past.* gelo. *Past Perf.* gello. *Fut.* vetzo.

I. Gerunds

Pres. vetanañ. *Imperf.* vótzun. *Past.* 1) vótzun, 2) vetatz.

Negative form.

“vótzanāñ etc.” from the root “vótz” except “vetzonāñ” and “vetonāñ”.

After the Conjugation of “vetā” I put also an example of the full Conjugation of another Irregular Verb, to show more distinctly how the Tenses of the Irregular Verbs are either derived regularly from the Past or Regular

Kār = do

Affirmative form

A. Indicative Mood

Pres. kártāñ etc. *Imperf.* kártaloñ etc. *Past.* keloñ etc. *Perfect.* kelañ etc. *Past Perfect.* kelloñ or keloloñ etc.

1st Fut. Absol. kārtoloņ etc. 2nd and Conting. Fut. kārin etc.
Three other 2nd Futures: 1) kārun astoloņ etc., 2) kārtōņ
assoloņ etc., 3) keloņ astoloņ etc.

B. Imperative Mood

kāruņgi etc.

C. Optative Mood

Pres. kāruņ or karundigā, Devā! etc.

Imperf. keleār puro! Past. kelo asleār puro!

D. Subjunctive Mood

Pres. kāruņ etc. Imperf. kārisoņ etc.

1st Conditional. keleār. 2nd Conditional. kelo asleār.

1st Conditionat. kārin etc. 2nd Conditionat. kārtōņ etc.,
or kārtōņ assoloņ or kārtoloņ assoloņ.¹⁾

E. Potential Mood

Pres. 1) kāriyet, 2) kārunk tanktā, 3) kārunk puro.
Past. 1) kāriyet assāleņ, 2) kārunk tank assāli, 3) kārunk
puro assāleņ. Future. 1) kāriyet, 2) kārin etc., 3) kari-
yet asteleņ, 4) kārunk tank asteli.

F. Necessary Mood

Pres. 1) kārizāi, 2) kārčeņ assā. Past. 1) karizāi as-
sāleņ, 2) kārčeņ assāleņ. Future. 1) kārizāi. 2) kārčeņ
asteleņ. 3) kārizāi asteleņ.

G. Infinitive Mood

Absol. kārso etc. Sup. kārunk.

H. Participles

Pres. 1) kārtolo. 2) kārso. 3) kārtā to. 4) kārtāņ.
Imperf. kārtalo. Past. kelo. Past Perf. kello, or kelolo.
Fut. kārso, or kārtolo.

I. Gerunds

Pres. kārtanaņ. Imperf. kārun or kārn. Past. kārtātz.

¹⁾ This form, i. e. to use the Participle in "-tolo" instead of the Participle
in "-to", with "assolo", is as common as the other form put in the Paradigm,
i. e. as "-to" or "-to" with "assolo". (See 2nd Conditionatum §§ 2 and 4.)

Irregular Verbs (*continued*)

10. Mór = die, *Past.* melo (*different from* mello *and* mhêlo, *and* mór *different from* mód).

11. Văd *or* văr = carry. *Past.* velo.

12. Moṇ = say. *Past.* moḷo. *Participle Imperf.* moṇ, *besides* moṇun.

13. Ubza = proceed. *Participle.* ubzono.¹⁾

14. Bos = seat. The regular *Past.* "boslā" seems to be used also for the Present (*vulg.* bohōlā).

15. Ge = receive. *Past.* getlo; but the compound "kāṅge" has "kāṅgelo *or* kāṅgetlo".

16. "Aik = hear" forms the Tenses regularly, but as if the root were "aika", when it would be too hard to pronounce the Tense formed from "aik"; so we have *Pres.* aikatān *etc.*, but *Imperat.* "aik, aikā", *Subj.* "aikuñ" *etc.*, as there is no cacophony in saying "aikā" *etc.*

Besides these single Verbs, there is a whole class of Verbs which properly are not irregular, yet require some euphonical changes, I mean the Verbs having the root ending in a vowel. But here again we have to remark:

a) The Verbs ending in u or uñ change in the Contingent (and Potential, equal to the Contingent) Future u and uñ into v whenever the termination to be added to the root begins with a or u (which u sometimes is pronounced by some o). The same change takes place if "zāi" is to be added to them; thus "rāu = remain", has "rāvan, rāuši, rāvat, rāvuñ (rāvo), rāuśāt, rāutit, rāvazāi (some castes say "rābazāi)": "dāuñ = run", "dāvan" *etc.*, "dāvazāi"; "deuñ = descend", "devan", "devazāi".

b) The Verbs having the root ending in a vowel except a, take in the Absolute Infinitive and equal Participle and Gerundive, "-uñso (*or* -untzo)" instead of "-so (-tzo)". But if the root ends in äi, ai, oi, i, ei, as all Causative and some other Verbs, the terminations "-uñso" and "-unk" are added to the root omitting

¹⁾ Some do not admit as Konkani this "ubzono", they always say "ubzalo".

the *i*, as if the root ended in *a*, or *e*, or *o*; *e. g.* “poļei, poļeunk, poļeuņso”; “kārai, kārauņso, kāraunk or kārounk”. As I see that there is some difficulty about these Verbs ending in a vowel, I shall put hereafter an example.

c) Verbs ending in *a*, add in the Absolute Infinitive only “-ņso.” as also in the Future Negative Absolute.

d) If the root ends in *u* or *uņ*, then euphony requires us to add *nk*, instead of *unk* in the Supine, *n* instead of *un* in the Gerund in *un*.

Some other changes, which are not put down here, may be required by euphony. See also p. 94, Future Tense.

Conjugation of Verbs ending in a vowel

“Pie = drink”¹⁾

Fut. Cont. Sing 1) pien, 2) pieši, 3) piet.

Plu. 1) pieuņ, 2) piešāt, 3) pietit.

Imperat. Sing. pie, *Plur.* pieyā.

Supine. pieunk (*vulg.* piunk).

Inf. Absol.

Particip.

Gerundive

} pieuņso (*vulg.* piuņso).

Fut. Neg. Abs. 1) pieuņsonāņ *etc.* = I shall not drink;

2) piesonāņ = I will not drink.

“Dāuņ = run”

Future Cont. Sing. 1) dāvan, 2) dāuši, 3) dāvat;

Plu. 1) dāvuņ, 2) dāuņšāt, 3) dāuntit.

Imperat. Sing. dāuņ,

Plu. dāuņā or dāvā,

Caus. dāuņđāi.

¹⁾ The Tenses not put down here are regular throughout.

Conjugation of a Causative Verb and of its corresponding
Non-Causative Neuter Verb

“Paloäi = quench”

Fut. Cont. paloäin *etc.*

Supine. paloäunk (*vulg.* palounk).

Infin. Abs.

Particip.

Gerundive

} paloäuñso (*vulg.* palouñso).

Pres. Neg. paloäināñ *etc.*

Fut. Neg. 1) paloäuñsonāñ (*vulg.* palouñsonāñ) = I shall
not quench.

2) paloäisonāñ = I will not quench.

“Paloa-tā = is quenched”

Fut. Cont. Sing. 1) paloan, 2) paloaši, 3) paloat;

Plu. 1) paloauñ, 2) paloašät 3) paloatit.

Supine. paloauñk.

Infin. Abs.

Participle

Gerundive

} paloaño.

Pres. Neg. paloanāñ.

Fut. Neg. paloañoñsonāñ.

In a similar way to the above Causative Verb are conjugated also those Verbs, which although not Causative, have a similar termination; *e. g.* “poļei=see”; “borei=write”; “kārtči=expend”; so “kārtzouñk, kārtzouñso” *etc.*

From the given examples we may see the difference between the Causative and the Non-Causative (Neuter) corresponding Verb. I say “Neuter”, because if it is not Neuter, *per se* it has no peculiarity.

In order to make still easier the Conjugation of these Verbs, let us put together all different things said in different places about Verbs ending in a vowel, and frame a rudimental rule. The general rule can be expressed thus: The Verbs ending

in a vowel either insert some consonant, or change some letter or do not take the full termination whenever euphony requires that; or, more distinctly,

1. Verbs ending in a insert *v* in the form “-iyet” of the Potential; ending in a and e insert *y* in the 2nd Person Plural Imperative.

2. Verbs ending in u or uñ change u or uñ into *v* in the form “-iyet” of the Potential; the same happens also in the Contingent Future whenever the termination to be added to the root begins with a vowel, and when “zāi” is added.

3. Verbs ending in a, e, i, mostly omit the initial vowel of the termination in the Contingent Future, and those in a omit also the vowel a of the termination -uñso, and those in u or uñ omit u of the termination -uñso and -unk, or, we may say, omit u and uñ before adding -uñso and -unk.

4. Verbs ending in any vowel usually take -uñso (and -uñsonāñ in the Negative Future, see p. 94) instead of -so (and -sonāñ the Negative Future. See *ibid* a limitation); but if the last vowel of the root is i (āi, ai, ei, oi, i preceded by a consonant), they add the terminations -uñso and -unk to the root, either omitting this i, if it is preceded by a, e or o, or changing it into ä or o, if it is preceded by a consonant. There may be a few exceptions, which practice will teach you.

What has been said (n. 3) must be limited thus: Verbs ending in “a”, drop the initial vowel of the termination of the Contingent Future, if this is “-an”, as this is usually the case; because mostly this “a” is a sign of a Neuter Verb derived from its corresponding Causative Verb in “-āi”, by omitting “i”; consequently it takes “an” not “in” (see p. 117, n. 3, d.); but sometimes Verbs ending in “a” are transitive; e. g. “khā=eat” has “khā-in”. For this reason I say (p. 117. l. c.) mostly, not always, Verbs ending in “a” take only “n”.

What to say if the Verb ends not in “a, e, i,” but in “u” and “o”? If this “u” is preceded by “e” or “a”, e. g. “rāu, jeu, seu,” then see above n. 2. If this “u” is preceded by a consonant, first I say that I do not recollect now any Verb ending in such a way; yet with analogy to other cases, if such a case happens, I would change this “u” into “v”, or add to “u” the terminations without the initial vowel; e. g. suppose that “māru-tā” be a Konkani Verb: then I would say “mārvan or mārūn”.

If the Verb ends in "o", if such Verbs exist and this "o" be not a short "a (ä)", then if it is transitive, it seems more euphonical to add the full terminations "-in" *etc.*; if it is Neuter, it does not seem prohibited *per se* to add the full terminations "an" *etc.*, chiefly if this "o" be preceded by a consonant; yet, as in this matter, use is the rule, practice will teach you what is the best way. I said above, "unless this 'o' be not 'ä'," because these two letters can be exchanged very easily; so "mānuā-tā=pleases" seems to be pronounced by many "mānuo-tā". This Verb has "mānuan" in the Contingent Future.

What I said in this matter about Verbs ending in a vowel, (as also in many other cases) supposes that we write Konkani with Roman letters; because some of these rules would be useless, if we had to write it with Kanarese letters.

These little irregularities might perhaps induce some to put at least two Conjugations, *i. e.* one of the Verbs ending in a consonant, the other of the Verbs ending in a vowel. Yet, as both Conjugations are mostly the same and the small differences between them are euphonical rather than grammatical, so for the sake of simplicity I thought it better to put only one Conjugation.

§ 8. Defective Verb

The following Verbs, though a little irregular, may be called Defective Verbs, because all the Tenses are not used.

1. Zāṇaṅ = I know. *Present.* zāṇaṅ, zāṇai *etc.* (regularly). The other Tenses which can be used are formed by adding to "zāṇa" the required Tense of "assā". Thus "zāṇaṅ assoloṅ = I knew", or "zāṇaṅ zāun assoloṅ".

2. "Neṇaṅ¹⁾ = I do not know" may be considered as the negative form of "zāṇaṅ"; its Tenses are formed just as the Tenses of "zāṇaṅ".

Moreover "nozo" and "zāi" may be considered as defective (see above).

Exercises on Verbs (*Continued*)

Causative Verbs

hās = laugh

Burgeā, kiteāk iskul karčea veļār hāstai? To makā hāsaitā. Āuveṅ sāngleṅ, kēlāingī? Āuveṅ kārunknāṅ. Pedrun

¹⁾ Pronounce nearly "neṇaṅ", passing over "nea" very quickly.

kāraitāñ. Burgeñ tzāltāgi? Nāñ; āuoi takā tzālaitā. Mēz porti. Mēz vareān portatā. Āuoi bāpaino, tumiñ tumčeañ burgeānk Devāče birāntint vāḍaiyā. Burgeñ khāināñ zāi zaleār, āuoi takā khāuoiṭā¹⁾. Devāči kurpā amkāñ Devāk mānuāitā²⁾. Takā boreunčeaḱ lāi³⁾.

Reciprocal Verbs

Bāvānu, yēkamekāso mōg kārā; yeñ Somia Jezu Kristāčeñ formān dekun. Burge lačilānt yēkamekā kēltāt. Monis peleāso mōg kārčea suāter sābār pāuṭi yēkamekā zagaḍtāt ani lāḍāi kārtāt. Bāp ani āuoi khāiñ assāt? Yēkamekā gazāli mārtāt (*have a chat*).

Reflexive Verbs

Sañ Luis apleā itleāk mārtālo, zāritār tāneñ vōḍ pātkañ kedintz aḍarunknatuḷliñ. Tuje itleāk boreñ čintun niščesi. Sañ Francīs Zaver Meliapurānt astanañ, vigārāčea gārā lāgiñ assaḷlea itlānt aplea itleāk ratir (*or ratzo*) būuntālo ani niāl kārtālo.

Verbs excluding Companionship

Āuñ moje itleāk čintāñ: meleā uprānt dusri jini meḷnāzaleār amiñ sāmeštañ monšāñ prās nirbhāgi. Monis apleā itleāk sābār pāuṭi Devān keliñ upkārañ niālḷeār, dubāu nastanañ Devāso tzāḍ mōg karit. Tūñ koṇāger rāutai? Āungi? Āuñ aplea itleāk jietāñ. Āuñ kāl tāḍir moje itleāk būuntanañ ani utzambol dārio poḷeitanañ, Devāčea rāgāčeñ särkeñ makā distāleñ.

¹⁾ Causative Verb from “khā”; it is formed irregularly.

²⁾ Causative Verb from “Mānuā-tā = pleases”; as the primitive Verb ends in “ā”, only “i” is added; so also in other similar cases; i. e. if the Verb (primitive) ends in a consonant, the Causative Verb is formed by adding “āi” (sometimes “ai, ei, oi”); if it ends in a vowel chiefly in “a”, then very often only “i” is added, or “a” is changed into “i” (“portatāñ, portitāñ”) or, seldom, “uoi” or other irregular termination is added. See moreover the exceptions § 1.

³⁾ By “lāi = apply”, many Verbs which cannot be formed Causative by “āi” etc., take a causative meaning.

Verbs compounded of the Gerund in un

Pedru khāiñ assā? Āpoun ādtāñ. Moji pēt koṇā lāgiñ assā? Anton kāṇeun (*vlg.* kāṇ) yetā. Mukār vótz: āñ tuzo livru kāṇ yetāñ. Saibānu, tumiñ kāgad boreyā; āñ dāḍitāñ (dāḍun ditāñ). Kārt (*master*) apleā kuṭmāk khāñ aḍitā (āḍun ditā). Rāyān aḍli hukum kāḍun galleā. Pal (*canopy*) ukoln dorā.

Irregular Verbs

kēleñ, -ea = plantain (*n.*)

Tuveñ tuzo vāur keloīngī? Āveñ yedoḷ kārunknāñ, fālea kārtāñ. Tuveñ kiteñ khelaiñ? Āveñ dōn kēliñ kheleant. Tuveñ kelleñ kām boreñ natulleñ, tea pasun teñ portun kār-
čeñ assalleñ. Mozo livru bhāir podlo, tukā meḷḷāgī? Makā meḷunknāñ. Tuzo bāpui melogī? Morunknāñ, assā. Yā bāint mhēleñ¹⁾ udāk assāgī? Ui, yere bāink vótazāi.

Periphrastic Conjugation

Āñ boreun assāñ. Āñ yetanañ to nidun assolo. Tūñ zāun vortautāigī to zo yeunzo assā? Povitru pustakānt kiteñ boreun assā? Devāčeñ utar boreun assā. Āñ atañ boreitāñ thāiñ assāñ, makā kārkar kār nakā. Zōkōṇ khālto zatā, takā Deu vorto kārtolo; zōkōṇ vorto zatā, to khālto kelo zatolo. Tūñ yeunčea veḷār, āñ siktoloñ astoloñ. Monšāñ kāḍe ādhār meḷnatullea veḷār, Devā thāiñ āsro kāṇeunso assā.

Verbs ending in a Vowel

Zōkōṇ Devāče kurpe bitār rāvanāñ²⁾ to apṇāk luksān,

¹⁾ This "m" which neither in Kanarese, nor in Marāthi is reckoned among the aspirated letters, becomes aspirated by adding "h" just as in Kanarese, by adding æ; or rather there are two different letters "m" and "h".

²⁾ "U" of "rāu" becomes "v" not only when "zāi" is added, but also in the Negative form when "nāñ" is added. See Art. I. § 5 n. 2. p. 116.) The above rule (p. 143) in order to be complete must be compared also with § 5 l. c. chiefly *nn.* 2, 3.

Devāk akmān kārtā. Somia Jezu Kristāči kuḍ seuṣno Devāči jini jietā. Aple dis tzaḍ jeun ani pieun kārtsouṣno monis Devāso santos boganāñ. Tsāḍ ulounčeānt āib tzukčeññāñ, sangtā povitruḡ pustak.

CHAPTER V. ADVERBS

About the Adverbs many questions might be put. The chief ones are these: 1) Which are the principal Adverbs? 2) How are they formed? 3) How are they used?

1. a) Principal Adverbs of Place with the derived Adjectives

- “angā = here”—angāso (angāsār = here above)
- “thāiñ” = there, thither”—thāiṣso
- “khāiñ” = where, whither”—khāiṣso
- “sāḡlean” = everywhere”—*Instr. of sāḡlo*
- “sārvuṡhāiñ” = everywhere” *used chiefly in religious matters*
- “lāgiñ = close”—lāḡsilo
- “sārsi = close”—sārsilo
- “pois” = far”—poislo *or* poisilo
- “voir = above, up stairs”—voilo
- “sākāl = down, below”—sāklo
- “pāṡi (*or* patleān) = behind”—pāṡlo
- “mukār = before, in face”—mukāvelo
- “teusin = in that side”, *shortened from tea kusiñ*—teakusilo
- “yeusin = in this side,” *shortened from yea kusiñ*—yeakusilo
- “bitār = inside”—bitārlo
- “bhāir = outside”—bhāilo

b) Principal Adverbs of Time with the derived Adjectives

- “āz = to-day”, —āiso
- “fāleā, *or* phāleā = to-morrow”—fāleāso
- “kāl = yesterday”—kālso
- “poir = the day before yesterday” *or* pōr—porso
- “porvāñ = after to-morrow”—porvāṣso

- “poruñ = last year”—poruñso
 “disā”dis = every day”—disādisāso
 “sakāliñ = early”—sakāliñso
 “phanteār = at daybreak”—phanteāparāso
 “sakāliče = in the morning”
 “sānjer *or* sājječe = in the evening”—sānjeso
 “bhō sakāliñ = early in the morning”
 “toḍou = late”
 “vegiñ = early, in time”—vegiñso
 “ādiñ = before”—ādlo
 “māgir = afterwards”—māgirlo *or* māgirso
 “atāñ = now”—atāñso
 “purviñ *or* ādiñ purviñ = in ancient times”—purviñlo
 “voḍól = lately”—voḍolso
 “yedól pāriant = up to this”—yedolso
 “sāddañ (*emph.* saddants) = always”—sāddantso
 “kedints . . . nāñ = never”—kedintso . . . nāñ
 “tovoļ *or* teaveļār = then, at that time”—tovoļso
 “khāiñ” = when (*low castes say khiñ*)”—khāiñso
 “seki } = finally”—kaḍieso
 “kaḍek }
 “yea fāde = afterwards (in future)”
 “poilentz = already (first)”
 “sove = at the same time”
 “aprup = seldom”—aprupso, *or* aprupaso

c) Principal Adverbs of Quantity with the derived Adjectives

- “bhō } = much”
 “sābār }
 “illo (-i, -eñ) }
 “toḍo (-i, -eñ) } = a little”
 “tikeñ (*or* čikeñ) }
 “sumār = moderately, neither very much nor very little”—
 sumārso
 “uḥo (-i, -eñ) = less”

“tsäḍ = much, more, too much”

“ani = still, more”, *e. g.* ani ðòn = two more

“puro = enough”

d) Principal Adverbs of Manner with the derived Adjectives

“boreñ = well” (*or* boro, -i, -eñ)

“pāḍ = badly”

“tzukon = wrongly”

“sompeñ

“sompepoñān } = easily”—sompo, sasārāyeso

“sasārāyen

“kāštān = with difficulty”—kāštānso

“tzäḍ uneñ = nearly, about” (*Latin circiter*)

“lāgiñ lāgiñ = almost” (*Lat. paene*), *e. g.* “lāgiñ lāgiñ tīs = almost 30 (less than 30)”

“tzäḍāvotzāun = generally, usually”

“kapas! = very well! perfectly!” (*used often ironically*)

“aučit

“yekäts pharā } = suddenly”

“čintinastanāñ

“portun = again”

“neanārpoñān = ignorantly”—neanārpoñāso

“bestoñ = in vain”—besto

“asseñ = in this way”—asso

“tasseñ = in that way”—tasso

“viñgäḍ = separately”

“sañgatā = together”

“voṭṭu = altogether”

“kāsso (-i, -eñ) = how”

“kässálo (-i, -eñ) = how”

“vegiñ = fast”—vegiñso

“soukās = slowly”—soukāsāyeso *or* soukāsaiso

“nizzāun

“dubāunāstanañ } = certainly”

“dräḍzāun

“yekādevēlā = perhaps”

“zāit = well (yes)”

“ūi” = yes”

“niñ

“nāiñ”

“nāñ

} = no”

“puṇi *or* puṇ = at least”.

Besides these, which I may call primitive or original Adverbs, (except very few, which are not primitive, *e. g.* kāṣṭān) there are many derived Adverbs; of these I shall speak in the III. Part, about Derivations.

2. See Part III.

3. I answer for the present (reserving the more exact explanation for the Syntax) that they are not declined, except the Adverbs of Place; and even these are not declined when used absolutely. We must except the Adjectives which are used also as Adverbs, as we shall see in the Syntax; those Adjectives agree with the corresponding Noun; *e. g.* among the above Adverbs “kāṣṣo, kāṣṣalo, poiłotz” *etc.* These Adjectives may be recognized by the termination “o (otz) *or* eñ”. But if they are used to show some peculiar relation of place, they are declined according to meaning, after being changed into Adjectives, *viz.* after having given to them a form of Adjective in *so or lo*; *e. g.* “angā = here”, “angā-čeān = through here”, Instrumental from “angāso”; “modeñ = in the middle”, “modleān = through the middle”, Instrumental from “modlo”.

If “-so, -či, -čeñ” were to be taken as signs of the Genitive, we should say also that the Adverbs of time *etc.* are declined; so “āiso = of to-day”; “angāso = of here”. But, as I consider “-so, -či, -čeñ” to be signs of the Adjective, or at least I am allowed to suppose it, I will speak of them in the Chapter on Adjectives in the Syntax, if possible.

Exercises on Adverbs

Āz Pedru āučit melo. Kāļ Lorso čintinastanañ tzārlo.
Poir Simāuñ piđent pođlā. Poruñ kumsār zālloigi? Āuñ

kumsār zāun tintz moine zāle. Fāleā yā porvañ āuñ tumger rāutoloñ. Fāleā Āitārā paisāvāso sermauñ astolo; kālčēā Āitārā sermauñ nātullo. Khāiñ vetāi? Gārā vetāñ. Angāčēān vottz-iyetgī? Geleār, zāgo pāḍ zatā. Tujeñ gār khāiñ assā? Vā-deāčā modeñ assā. Gāḍiegārā, gādi modlean vór. O monis konso? To angāso. Anito monis? To porgāvāntlo. Āiso vāñjel kāsśālo? Āiso vāñjel paisāvāso. Mōgān sāmestañ kāḍe ulei. Grest monis kāsštān sārgār pāutāt. Fāvoḷe jinsiñ kumgār kāñeitoleānk Devāci jini melṭā. Mēstri sāngtā, teñ čit diun aikāzāi. Mojeñ kām boreñ kārñ kārunknāñ. Tūñ khāiñ vetoloi? Āuñ Bombāi vetāñ. Kāiñ Bombāi vetāi? Fāleā.

CHAPTER VI. POSTPOSITIONS

1. Under this name are included what we call in our languages *Prepositions*, because in Konkani all such words are put after the affected part of the speech.

2. Postpositions which govern the Nominative:—

pāriant }
moṇasor } = till

Postpositions which govern the Dative:

ād }
porte } = against
viródh }

Postpositions which govern the Original:

ādiñ = before

mukār }
hujir } = in face, at the presence of

phāḍeñ = before, after (see Dictionary)

uprānt }
magir } = after

paṭleān = behind; Lat. *retro*

voir = above, upon

sākāl
khāl } = under
talā }

pois = far

lāgiñ
kāḍe } = close
sārsi }

thāiñ" = in, as regards, towards, *e. g.* "Devā thāiñ = in God"

bitār = in, within

bhāir = out, without, beyond

viṇe *or* vin = without (*Lat. sine*)

sangatā = with

vingād = separately from

pasun *or* pasvot } = for, on account of
khatir }

pārmaṇe = according to

bāuntaṇeñ = around

veslean *or* dikān = in the direction of

thāun = from, *e. g.* from Calicut to Mangalore, from 3-4

poltodi = beyond (*ultra*)

ältāḍi = on this side (*citra*)

vorviñ = through

šivāi } = beside (*Lat. praeter*)
karit }

bādlāk = instead of

suater = in the place of.

From some Postpositions are derived some Adjectives; these mostly have been given in Ch. V., because those Postpositions are also Adverbs.

3. Are the Postpositions declined? If we consider the true Postpositions, not the derived Adjectives, I answer, no; yet in some cases they seem to be declined, for they change according to the Number and Gender; *e. g.* "from hell = emkañ-dāntlo": "gārānt = in the house"; "gārāniñ = in the houses". Yet this is only an appearance, because in the first case, as we

have seen above, the Substantive with the Postposition is changed into an Adjective. The 2nd example would show only that -nt is not used in Plural; yet we have seen that we can say also “gārānt = in the houses”, though not so well as “gārāniñ”.

4. What case do they govern? This appears from the given list.

5. The change of Postpositions into Adjectives is very remarkable, chiefly of the Postpositions “bitār, voir, lāgiñ”, (see above Chapter II. Art. I. § 3); *e. g.* Among the Chapters of the Canticle, this is the 3rd.” That “Among...Canticle” is considered as an Adjective of “Chapter”; hence it takes the terminations of the Adjective; “Kantiklea avesvārā bitārlo vo tisro avesvār”; we might translate it literally into bad Latin, thus: *existens intra capita Cantici hoc Caput tertium*. So also: “St. Paul is one of the Apostles = Apostalāntlo St. Paul yeklo”. It seems that if there is in the sentence, besides the word governed by the Postposition, a Substantive or Pronoun with which the Postposition has some connexion, the Postposition is changed into an Adjective. About this later on.

6. Sometimes two Postpositions are joined in a similar way as in the Latin sentence: “*De sub cujus pede fons vivus emanat*”; *e. g.* “sārgār thāun = from heaven”; “sārgārānt = above in heaven”; *i. e.* they wish to express at the same time two ideas: 1, that heaven is *above*, 2, that *in* this high place, *e. g.* happiness is found.

7. Some Postpositions, if joined to Participles, prefer to be joined to the Past rather than to the Present Participle, *e. g.* “uprānt = after”; others on the contrary prefer to be joined to the Present or Future Participle; *e. g.* “adiñ = before”. There are some which seem to be joined indifferently to the Past or Present Participle according to the meaning.

8. The use of the Postposition in Konkani is much more frequent than in our languages; many Tenses, which in English or Latin are not preceded by any Preposition, are trans-

lated by a Postposition with the Participle, as will be shown in the Syntax.

9. But on the other hand, some English or Latin Prepositions are not translated at all in Konkani. This is the case chiefly with so many Verbs compounded with Prepositions; often the English Preposition is omitted, because the simple Konkani Verb renders the meaning of the English compound Verb; yet sometimes the English Preposition gives quite a different meaning to the Verb; then, of course, either a Konkani Postposition or Adverb must be used, or a simple Verb which corresponds to that changed meaning; *e. g.* “*call on*” is not translated by “*voir apoi*”, but by “*beṭ = visit*”. Moreover although the English Preposition (or Adverb) does not change much the meaning, sometimes we may use in Konkani the corresponding Postposition (or Adverb).

Exercises on Postpositions

Kodiāla thāun mojeñ gār pāriant tis kòs assāt. Šerāntlo kòṇ ailo? Kòṇ yeunknāñ. Devā thāiñ kitle zòṇ assāt? Devā thāiñ teg zòṇ. Amčea ātmeā thāiñ Deu kiteñ kārtā? Ajapāčeo västu kārtā, amiñ takā kābul dileār. Gārā bitār kòṇ assā? Gārā bitār kòṇnāñ; bāgil dāmpun assā. Igarje bāir vòtzun tumiñ āikalleñ vitzārnakāt. Pedru Simāvāk ād yetā, tače pasun (tea pasun) Simāuñ Pedruk viròdh yetā. Tumče bitārlo kòṇ yemkaṇḍāntli keṣṭ sosit? Somi Jezu Krist saitānāk monšāñ voilo soḍounčea velār, saitān bōb mārñ sāngtālo: “Kiteāk amkāñ kāṣṭ diunk ailāi?” Somi Jezu Krist nimāneā disā koṭṭeānk sāngtolo: “Moje lagše vòtzā, maldisāoñ podleleāno.

CHAPTER VII. CONJUNCTIONS

1. In Konkani there are not so many true Conjunctions as in English, because many English Conjunctions are translated by Correlative Pronouns; *e. g.* “*as = zosso—tosso*”; sometimes they are translated by an Adjective, *e. g.* *quam magnus*, which

quam is translated by an Adjective (*kitlo or kedo*), though we may say also that they are Conjunctions, but declined. Some others are translated by Postpositions, *e. g.* “because = *pasun*”; some others are omitted, *e. g.* “either or” are translated by one Conjunction.

2. Principal Conjunctions:

kiteāk — kiteāk moļeār = why—because

dekun = because, therefore

tār = therefore

puņ, puņi = but

bogār = but (*in opposition, e. g.* not only . . . but also)

tāri, zaleāri = nevertheless, yet

ī = although, also

zāritār or zāritāri = although

zārtār = if

ki, moņ = that

vo or uo, yā = or

muņčeñ or muņjeñ = that is to say

sāit”, legun = also, even

tače šivai = besides, moreover

ani = and

Negative Conjunctions, *e. g.* “neither nor”, are formed by adding the negative particle to the affirmative. (See Part III. Chapter IV.)

3. Among them there are some which may be divided, *e. g.* “*zārtār* = if”, which can be divided in such a way that *zār* is put in the beginning of the conditional sentence, and *tār* in the beginning of the 2nd part, *e. g.* “*zārtār te bhāgevānt, sārgār vetāt* = if they are holy, they go to heaven”, or we may say also “*zār te bhāgevānt, tār sārgār vetāt*”; so also “*zāritār*=though”, compound with “*zārtār*=if”, and “*i*=also” may be separated so as to put this *i* joined to the Verb, *e. g.* “*zāritār yēk ānj aileār* = though an angel would come”, or “*zārtār yēk anj aileāri*”.

4. Some Conjunctions are put after the affected word, as in Lat. *enim*. So “pun”, if it means “at least”, is placed after the affected word—“vorsāk yēk pāuṭi puṇ kumzār zāizāi = once a year at least we must confess”. Moreover “legun, sait, i”, which all mean “also”, are placed after the affected word, as in Latin *quoque*: *i* is not only placed after, but also joined to the word, *e. g.* “keleāri = though you did”.

5. Many English Conjunctions cannot be translated literally, but by some circumlocution, as the Syntax and use will teach. Something more about Conjunctions will be said in the Syntax.

CHAPTER VIII. INTERJECTIONS

About these here I have nothing to say, but to put a list of the most common of them.

“ayo, kaṭā, yē” expressive of sorrow, pain.

“ah, āh, ahaha” expressive of surprise, pleasure, jest, reproach.

“āñ? = what?”; some use it also for “yes”.

Our “o” of the Vocative is expressed by “ye”; *e. g.* ye Fraskā = O Francis!

“o or vo? = what?” in asking to repeat words not understood.

“chi!” expressive of disgust.



PART III. SYNETYMOLOGY

In this part I treat of certain points, which belonging to some, if not to all, the Parts of Speech, may very appropriately be classed under the head of Synetyymology. They are distinct both from Etymology properly so called, and from Syntax.

CHAPTER I.

Words used in speaking to or about persons

This chapter is almost a continuation of the Chapter VIII. of the II. Part; for, these words I speak of, are in some way Interjections, although not in the common meaning: and so this chapter may be the link between II. and III. Part.

1. We have already seen that *no or nu* is the Interjection added to the Vocative Plural; *e. g.* “*bāvāno!*=O brethren!”

2. To show respect to a person the Plural is used not only in addressing, but also in speaking of a person; *e. g.* “*Sāibānu!*=Oh lord!” “*khāiñ gele?*=where is he (the lord) gone?”

3. The second degree of honour is, when a man addresses another superior in age or in some other respect, to affix to the proper name the word or syllable “*mā*” for a man, and “*māmie*” for a woman; *e. g.* “*Antoni mā!*=Oh Antony!” “*Mārie māmie!*=Oh Mary!” This “*mā*” seems to be an abbreviation of “*mamā*, vocative of “*mām*=uncle”, and “*māmie*” is the vocative of “*māmi*=aunt”. If a more than common superiority is to be expressed, instead of “*mā*” they use “*agā*” for a man, “*age*” for a woman; if a still higher superiority is meant, they use “*babā*” (vocative of “*bāb*”) for a man, “*bāye*” (vocative of “*bāy*”) for a woman; finally the highest degree is “*Sāib*



or *Somi* or *Suāmi*” for a man, “*Sāibiṅ*” for a woman; although this last, “*Sāibiṅ*” among Christians is used almost exclusively for the blessed Virgin Mary. Note that by joining “age” and “*bāye*” you have a smaller degree than by using only “*bāye=O lady*”.

4. Speaking to a boy, *are* is prefixed or *re* is added not only to their proper name, but also to the Verb, to the Pronoun *etc.*; speaking to girls and figuratively also to women, *ago* is prefixed or *go* placed afterwards.

5. As a term of endearment towards children or young persons *amā* or *bāl* is used.

6. If they have not to address but to speak of other superior persons, the above words, in the Nominative, are used; but *mā* is often changed into *am* or *m*; *e.g.* “Anton-*ām*”. It is almost like our *Mr.*

Some examples will show the use of the above words.

“*Pedru mā, Sāib tukā apoitāt=O Peter, the master calls you*”; “*Heleni māmie, Igärjent yetäigī?=O Helena, do you come to the church?*”; “*age Märie, kossi assāi*”, or “*Märie, kossi assäige?=O Mary, how are you?*” “*Märie bāye, makā apoitäigī?=Mary, do you call me?*” or “*age Märie bāye, makā apoitäigī?*” or “*Märie bāye, makā apoitäige?*” “*ye Forsa babā, makā yēk Rupoi dī=O Mr. Francis, give me one Rupee*”; “*Sāibā, hukum diā=O lord, give order*”; “*Silā-re=Oh Silvester (boy)*”, “*are Silā, yē = come, O Silvester*”, or “*Silā, yē-re*”; “*votz-re, lutzā=go, O rascal*”; “*Märiā-go, länkuḍ āḍ=O Mary (girl), bring firewood*”, or “*ago Märia*”; “*Mojea burgeā, yē amā = O my dear child, come*”; “*moja burgeā, khā baḷā = O dear child, eat*”; “*Amā*” and “*baḷā*” must be separated from the affected Noun.

From these examples we may form a rudimental rule about the use of these particles.

a) *Re* and *go* are placed after the affected word; if this is alone, immediately after it; if there is a sentence, joined, often at least, to the Verb. “*Emmāneli-re = O Emmanuel*”,



“Emmānueli, yē-re = come O Emmanuel”; Măria-go = O Mary”,
“Măriă, yē-go = come O Mary”.

b) **Are** and **ago** are immediately prefixed to the affected Noun; this may be alone or in a sentence; “are Emmānueli = O Emmanuel”, “are Emmanueli, vaur kär = O Emmanuel work”.

c) **Mă**, **mămie**, **babă**, **băye** are put after the affected Noun.

d) **Agă** and **age** are put either immediately before the affected Noun, or afterwards, but joined to the Verb and losing the initial **a**.

e) **Săiba**, **Suămiă**,”, addressing a person, are generally used without the proper Noun.

f) **Amă** and **baļă** are separated, usually, from the affected Noun; but “burgiñ baļăñ” is used.

As to speaking not to, but about superior persons, the corresponding titles “măm (shortened ‘ām’), mămi, bāb, bāy, sāib, suāmi, sāibiñ” are put after the affected Noun; (“agă and age”, “ago and are”, “re, go” have no Nominative). Examples: “Anton măm Bombai gelo = Antony went to Bombay”; “Serpin mămi gāră năñ = Seraphina is not at home”; “Nern bāb piđent pođlo = Mr. Nern fell sick”; “Reicklin bāy vilāyet geli = Mrs. Reichlin went to Europe”; “Hohenlohe sāib mantri zālo = Lord Hohenlohe became minister” *etc.* As for girls and boys, no title is given when speaking about them, as also to others, when no honour is intended. Remark that the Plural is used very seldom to show respect; generally they use the Plural speaking to Priests, or to very high persons; out of these cases, very seldom, except some customary cases, *e. g.* a daughter-in-law uses the Plural to the mother-in-law; the son-in-law to the father-in-law, the father-in-law to the son-in-law; the “yei” and “yeñ” (father or mother of bride and of wife’s bridegroom) and the “sădu” (husbands of two sisters) among themselves. Remark moreover that “bāy” may mean also elder sister and child; in both these cases “bāy” is neuter, although declined according to the first declension. “Bāb” may mean also elder brother.

CHAPTER II.

Suffixes modifying the meaning of Words

1. Emphatic *tz* or *ts*: (see page 81.) It is used moreover for many other purposes, *e. g.* to make a Verb frequentative. (See Syntax.)

2. Quasi diminutive *so*. This termination gives such a meaning to the affected word that now I do not find a more suitable word for it than “quasi diminutive”. Some examples will show what I mean to say thereby. “Boro = good”, “boroso = apparently good, or which seems to be good”; “piso = foolish”, “pisoso = giving some signs, although not certain of foolishness”; “kärtā = he does”, “kärtāso = he seems to do”; “gär = house”, “gärseñ = a thing which seems to be a house”; “buka-so = some papers which seem to be a book”.

Yet sometimes this termination has a really diminutive meaning; *e. g.* “boroso” may mean also “a little good”, not perfectly good; “tarnoso = a little green”, not perfectly green; “tāp = fever”, “tāpasaso = feverish”; “lonkaḍ = iron”, “lonkḍāso = of iron”, “lonkḍāsaso = ferruginous, containing particles of iron”, and so in many other cases.

There is a common sentence which shows clearly the meaning of this *so*, (*si*, *señ*). If a person complains to me against another, and I do not like to offend neither this second nor the first, I say to this second: “āuñ mārlenseñ kärtāñ, tūñ rādleñseñ kār = I will do as if I had beaten, you do as if you weep”, *viz.* by saying something, not serious, but having the appearance of a serious reproach against the accused person. Hence it appears that this *-so* is just the contrary of the emphatic *-tz*. (See p. 82.)

Which is the use of this *-so*? *a*) First it is joined as one word to the affected word. In order to make it known to the readers, I will separate it at least sometimes by a hyphen.

b) It is joined to any part of the speech, as I said of the emphatic *-tz*, except perhaps Interjections.

c) It is changed into *-si* for the Feminine and *-señ* for the Neuter; *Plur. -se, -seo, -siñ etc.*, just as the Adjectives of three terminations; so if added to a Neuter Noun, it is *-señ*; if to a Feminine Noun, *-si etc.*

d) The word to which it is joined does not undergo any change; *e. g.* “*kār=do*”, becomes

Pres. Sing. 1. *kärtāñ-so, kärtāñ-si, kärtā-señ*;
2. *kärtai-so, kärtai-si, kärtai-señ*;
3. *kärtā-so, kärtā-si, kärtā-señ*.

Plur. 1. *kärtāoñ-se, kärtāoñ-seo, kärtāoñ-siñ*;
2. *kärtāt-se, kärtāt-seo, kärtāt-siñ*;
3. *kärtāt-se, kärtāt-seo, kärtāt-siñ*.

Past. āuveñ keleñ-señ etc.

Although this *-so* can be used without adding any other word, yet the Verb “*distā = appears*,” is very often added; and the word to which *-so* is added, is considered as an Adjective; *e. g.* “*kunkaḍ ubtaseñ = the hen flickers*”, or “*kunkaḍ ubtaseñ distā*”.

This *-so* is a beauty of Konkani. Other such niceties doubtless are to be found which would show that Konkani, if cultivated, may surpass even some European languages.

3. The terminations of the diminutive may be also reckoned here (see Chapter II. Art. III. § iv.); yet those terminations are not common to many parts of speech; hence they are better put in the 2nd Part.

4. The words *ago, are, -ge, -re, etc.* in addressing may be also considered as changing the meaning a little; but they may be written in two words, whereas I speak of joined particles; secondly, they are not peculiar to Konkani and present no difficulty.

5. I or *ai*. I spoke of this *i*, in Part II. Ch. II. § 6. p. 79; but it is added also to other words; hence we must speak of it again here; *i*, added to Pronouns or Adjectives, gives to them an indefinite or general meaning, as the Latin *libet*, in Italian *siasi*; *e. g.* “*kässoloi = any*”, “*kõñākai = to any one*.” The

particle “-kăi” has also a similar meaning. (See *l.c.*) I said *i or ai*; yet this second is seldom used.

This *i* is added also to Verbs and Nouns, and gives them a permissive meaning (“although” *etc.*). This particle is put at the end of the Verb (“keleări = though you did”), but with Pronouns, Adjectives and Conjunctions, it may be put also in the middle of them; *e.g.* “zärtăr = if”, “zărităr = although (if also)”; “kòniyĕk = any”. Instead of *i*, sometimes “ui = also” is used, almost in the same sense as *i*; *e.g.* “teñui = that also” (*or* “teñi”), a compound of “teñ = that”, and “ui”; so “zărităr Deu amkăñ šikšă dită, amso mōgui kărtă = though God punishes us, yet He loves us”. The same *i* is used in the very common phrase “zăleări = yet”, compounded with “zăleăr = if it happened”, and “i = though”.

This *i* sometimes added to a word, has only the meaning of *also*, chiefly if added to Nouns. The context must decide which meaning must be preferred; perhaps the permissive meaning is not different from the meaning of *also*; this particle in certain context naturally takes a permissive meaning.

CHAPTER III.

Interrogative Particle

1. To ask, “gī” is used, joined to the word which it affects in one word; *e.g.* “did you perform your duty?” Here the word affected by the interrogation is “perform”; hence this must have the interrogative particle. “Tuzo kăido kelăingi?” Remark that this “-gī” can be used not only in direct, I may say, interrogative sentences, but also in sentences which expressed directly would be interrogative, *e.g.* “kedea santošăn aũñ äilogi moņ tumiñ saumzayet = you may understand with what pleasure I came”. Here a direct interrogation may be supposed “Did you come with great pleasure?” and in a similar way this “-gī” can be used whenever a similar *oratio obliqua* occurs. Some use “-gai” instead of “-gī”.

2. This particle is commonly used only in asking; yet sometimes I have heard it also in non-interrogative sentences; *e. g.* “tukā kitleñ assāgī, makā titleñ assā = as much is to you, so much is to me”.

3. This particle is not used with words, which of themselves, I may say, are interrogative; *e. g.* “kōn = who?” “kiteñ = what?” in a similar way as in Latin, though in Latin we may say sometimes *quidnam?* This particle “-gī” is exactly the Latin *nam* or *num*. So we cannot say “kiteñgī? or kōngī?” only “kiteñ or kōñ” *etc.* is used. But if these words (“kiteñ *etc.*) are used as Indefinite Pronouns, then they can take “-gī.” This “-gī” is used in the common and vulgar sentence “assāgī nāñ = is it (or) not?” used as intercalar at every step. Besides in interrogations this “gī” is used in the sentence: “kässeñgī molleār” as if you say = “*e. g.*”. Finally, distinguish this “-gī” from “-ge” shortened from “age”. (See Ch. I.)

CHAPTER IV. NEGATIVE FORM

Art. I. Substantives

Substantives are formed negative by prefixing a, (like the Greek *alpha privativus*), if the Noun begins with a consonant, or an, if the word begins with a vowel, “āpā (*vulg.* ak-), nis-, nir-” *etc.* But these prefixes cannot be used promiscuously, nay, use does not allow us to make certain Nouns negative by any particle. Examples: “māriād = honesty” “āñmāriād = dishonesty, impoliteness”; “upkār = benefit”, “ānupkār” or better “ānupkārṇ = ingratitude”; “kāpāṭ = simulation”, “niškāpāṭ = sincerity”; “bāruāso = hope”, “āpābāruāso = despair”; “dhāir = courage”, “āpādhāir = fear, despair”; “mān = honour”, “āpāmān (*vulg.* ākmān) = offence”; “bāg = happiness”, “nirbāg” or better “nirbāgipṇ = unhappiness”. Sometimes, as in English so in Konkani some Nouns can be made negative, by changing the sentence into

the negative; *e. g.* “this has not been done nicely = *yeñ sarkeñ kårunknāñ*”. Finally some Nouns are made negative by prefixing “*nāñ*”; *e. g.* “*pāsānd* = approval”, “*nāñpāsānd* = disapproval”; “*bolaiiki* = health”, *nāñbolaiiki* = unhealthiness”.

If we have an English or Latin Negative Noun, which cannot be rendered by any of the above prefixes, then let us see whether there be some other word, although not in the Negative form, which corresponds to that word; if no word exists, then we must resolve it, chiefly by the Gerund Negative in “*tanañ*” or by the Negative Participles; *e. g.* “*pik* = ripeness” cannot be made Negative; but the non-negative “*tarnepoñ*” exists, which has the same meaning. We might also resolve it thus: “unripeness causes harm = *piknatalleo västu lukšān kårtāt* = unripe things cause harm”.

Art. II. Adjectives

These are made Negative *a)* by affixing “*natullo*”, Negative Participle of “*assā*” to the Positive Adjective; *e. g.* “*sarko* = exact”, *sarkonatullo*”. By this termination we can not only change some Adjectives into the Negative, but we can also form new Negative Adjectives, *i. e.* by adding this “*natullo*” to Nouns; *e. g.* “*morn-natullo* = immortal”; “*jiv-natullo* = lifeless”.

b) Negative Adjectives are formed by adding “*vin* = without” to a Noun; *e. g.* “*mornā-vin* = immortal”.

c) Adjectives are made Negative by prefixing “*nāiñ*” or “*niñ*”; *e. g.* “*nāiñzallo* = not becoming”.

d) By affixing “*nāiñ assolo*”, another Negative Participle of “*assā*”, we may change the Adjective from Affirmative into Negative; *e. g.* “*fāvo-nāiñ assolo* = not being worthy, unworthy”.

e) The above prefixes of the Nouns (*an-*, *nir-* *etc.*) may be used also for Adjectives; *e. g.* “*nirbāgi* = unhappy”, “*anupkāri* = ungrateful”; “*niškāṭi* = sincere”.

Usage does not allow us to use all these particles promiscuously or in any case; then the above indicated plan for the Nouns must be employed also for the Adjectives.

Art. III. Pronouns

(See page 80.)

These have no proper Negative form, but the Affirmative Pronoun is used with the Negative Particle joined to the Verb; *e.g.* “I know nothing = makā kāiñ kälñāñ”; “I know nothing at all = makā kāintz kälñāñ”. “Nobody came = kòñ yeunknāñ”. Sometimes it seems that the Negative Particle is joined to the Pronoun itself and thus an apparent Negative Pronoun is formed; *e.g.* “Who is there? = thāiñ kòñ assā?” “Nobody = kòñnāñ”; “What have you = tukā kiteñ assā?” “Nothing = kāiñāñ”. But this is only an appearance; because if no Verb is there, the Negative Particle must, of course, be joined to some word; hence it happens that sometimes the Negative Particle must be joined to the Pronoun. Or we may say, that in the sentence “khāiñnāñ” (see above), that “nāñ” is itself the Verb, *i.e.* the negative form of “assā” (see p. 104). And so also for the, I may call, Emphatic Negative Pronouns; *e.g.* “none”; the particle “i (*or* ui) = also” affixed to the primitive Pronoun and the Negative Particle are used; *e.g.* “no impure soul can enter into heaven “yēkui nitälñatullo ätmo särgār riganāñ”.

Art. IV. Verbs

The negative form of the Verbs has been given in Part II., as it is an important and a great part of the conjugation. Yet remark that the given negative form is not the only one used even in Mangalore, as I hinted (p. 99). So, *e.g.* some say “keleñ-nāñ” instead of “kärunknāñ”, “kärtät-nānt” instead of “kärinānt”, although this second example is not so common.

Art. V. Adverbs

The Adverbs usually follow the rules of the Adjectives, as we have seen when speaking of their Comparative and Superlative (p. 67). Yet we must distinguish the true Adverbs, I mean, true in form and meaning, from the apparent Adverbs, which are really Substantives. (See below Chapter on Derivation). The true Adverbs may be either original (see Part II. Ch. V.) or derived; the original Adverbs have no proper form, just as in English; the common way of using them is to use a negative sentence; *e. g.* “āz = to-day”, “āz niñ = not to-day”. The same can be said of the Adverbs which are only the Instrumental of the Substantive; *e. g.* “sāsārāyen = easily”, “not easily = sāsārāyen niñ”. The derived Adverbs follow mostly the rules of the Adjectives.

Yet, as to Adverbs, we must consider which form they take in each case; because often the negative form is suggested naturally by the Adverb itself, considered *in concreto*; whereas a general rule might seem obscuring rather than clearing up this point.

Art. VI. Conjunctions

What has been said of Pronouns, can more or less be said of Conjunctions, *i. e.* the Affirmative Conjunction is used with the Negative Particle joined to the Verb, if there be any; and so the Conjunctions formed by adding “ī = also” (Indefinite or Emphatic Conjunctions) are made negative in the same way; *e. g.* “he is neither in the town nor in the village = to šerāntināñ nādāntināñ = *lit.* he in the town also not, in the village also not”; “he is neither good nor bad, he is a middle thing = to boroi niñ, pāḍi niñ, sumārso zāun vortavatā”.

CHAPTER V. DERIVATION OF WORDS

Art. I. Nouns

Nouns are derived by adding chiefly the following terminations, **-poṇ**, **-ai**, **-kai**, **-ap**, **-gār** or **-kār**, **-dār**, **-an**, **-sāṇ**, **-neñ**, **-ni**, **-sarkenñ**, **-i**, **-ist** or **-st**.

To what are these terminations to be added? They are often added to the stem of the original word, which frequently is found in the concrete Noun or simple Adjective; *e. g.* “**mōg** = love”, “**boro** = good”; *stem* “**moga**, **borea**”; but euphony requires us very often to add these terminations not to the stem, but to the root or to the pure form of the primitive word, as the examples will show.

Now to explain each terminations. With **-poṇ** many Neuter Abstract Nouns are formed; *e. g.* “**kotṭo** = wicked”, “**kotṭepoṇ** = wickedness”; “**boro** = good”, “**borepoṇ** = prosperity”; “**nitāl** = pure”, “**nitalpoṇ** = purity”; “**kuḍḍo** = blind”, “**kuḍḍepoṇ** = blindness”. It seems that **-poṇ** is more commonly added to Adjectives, which themselves may be derived; *e. g.* from “**mōg**” you get “**mogāl** = dear”, from it “**mogālpoṇ** = amiability”; yet we find **-poṇ** added also to Nouns; *e. g.* “**monis** = man”, “**monsapoṇ** = humanity”, “**Deu** = God”, “**Deupoṇ** = Deity”.

By **-kai** and **-ai** are also usually formed Abstract Nouns; *e. g.* “**niṣkal** = chaste”, “**niṣkalai** = chastity”; “**neṇto** = humble, innocent”, “**neṇtuai** = humility”; “**āskāt** = weak”, “**āskātkai** = weakness”.

These derived Nouns in **-ai** and **-kai** are for the most part, if not always, Feminine. I say “derived”, because non-derived Nouns in **-ai** may be of another Gender; *e. g.* “**upāi** = means”.

By **-ap**, not to be confounded with **-āp** or **-ōp**, are formed many Nouns which mostly express either action as in Latin *-io* or *-tio* or something abstract; *e. g.* “**bārei** = write”, “**bārap** = writing”; “**sik** = learn”, “**sikap** = instruction”. These derived

Nouns in **-ap** are mostly Neuter; but Nouns in **-äp** or **-op**, or **-ab** may be often of another gender.

By **-gār** or **-kār** are formed concrete Masculine Nouns, as in Latin by *-tor*; *e. g.* “gār = house”, “gärkär = householder”; “motzo = shoe”, “motčegär = shoemaker”; “gādi = carriage”, “gādiegär = bandyman”.

By **-dār** are formed concrete Nouns about in the same way as by **-gār** and **-kār**; *e. g.* “nīt, -i = justice”, “nītidār = judge”; “monsub = judgment”, “monsubdār = judge”.

The terminations **-gār** or **-kār** are often used to indicate origin from a place; *e. g.* “Goiñkär = a Goanese”; “Tčinkär = a Chinese”. Yet some Nouns of this kind are formed differently *e. g.* “Roman = Romano”.

Yet this **-kār** cannot be used so often as the Latin *tor*; use does not allow us to form such Nouns except in certain cases. Then we may use the Participle in **-tolo**, although this termination seems to express in a transitory way what is expressed by **-kār**; *e. g.* “buyer, Lat. *emptor* = molāk kaneitolo”; “seller, Lat. *venditor*, or better *vendens* = iktolo”. This termination can generally be used.

By **-sān** are formed some Nouns (usually Feminine) chiefly from qualificative Adjectives; *e. g.* “koḍu = bitter”, “koḍsān = bitterness”; “gòḍu = sweet”; “gòḍsān = sweetness”.

By **-neñ** are derived many Abstract Nouns which correspond to our Verbal Nouns; *e. g.* bair-gāl = put out”, “bair-gālneñ = expulsion”; rāḍ = weep”, rāḍneñ = weeping”. Remark that the Verbal Nouns can be expressed not only by **-neñ**, but also by **-ap**, (see above) and **-čēñ** (which last is the termination of the Absolute Infinitive), or, seldom, by **-ni** or **-an**; *e. g.* “sōḍ = leave”, “sōḍni = abandonment”; mór = die”, “moraṇ = death”; “kär = do”, “kāraṇ = cause”. By the above terminations can be formed not only Verbal Nouns, but others too; *e. g.* “jie = live”, “jini = life”, “kär = do”, “kärni = action” (although these two Nouns might be considered in some way as Verbal Nouns).

Sārkeñ corresponds to the English *-ility* or Latin *-ibilitas*; *i. e.* it expresses suitability etc. for any thing; *e. g.* “docility = sika-sārkeñ”; “vañṭi-sārkeñ = divisibility”.

By *i* many Nouns are derived which have about the same meaning as the word from which they are derived, except that they are concrete; *e. g.* “šāstrā = religion”, “šāstri = religious man, or doctor, chiefly of a sacred science (D. D.)”; yet it seems that such Nouns can be used, often at least, also as Adjectives; *e. g.* “bezāri = tired”, as also sometimes by *i* Abstract Nouns are formed from Concrete Nouns; *e. g.* “dōst = favourite”, “dōsti = favour, grace”.

-ist or **-st** is employed to form Concrete Nouns almost in the same way as **-kār** or **-tolo**; *e. g.* “sermauñ = preaching”, “sermavist = preacher”; “mukhia = principal”, “mukhiest = head”; “buiñ-māp = geometry”, “buiñ-māpist = geometer” *etc.*

To this point of derivation we may reduce the derivation of the Feminine from the Masculine. The Feminine is derived from the Masculine very often by adding **n** or **in**; *e. g.* “gārkār = householder”, “gārkārñ = house-wife”; sāib = lord”, “sāibin = lady”; “Goiñkār = Goanese (man)”, “Goiñkārñ = Goanese (woman)”; sometimes by changing **o** of the Masculine into **i**; *e. g.* “pāḍko = small bullock”, “pāḍki = small cow”; “bogḍo = mutton”, “bogḍi = sheep”. Yet many are formed irregularly; *e. g.* “dādlo = man”, “bāil, *or* āstri = woman”; “bāu = brother”, “boiñ = sister”; “burgo = boy”, “čeḍuñ = girl”; “peṭo = dog”, “kolgeñ = bitch”; “pāḍo = steer”, “pāḍi = cow” *etc.*

Corollary: If we compare the above terminations with the Latin terminations, **-poñ** and **-ai** or **-kai** correspond to **-tas** or **-us** of the Abstract Nouns; *e. g.* *sanctitas, servitus, -ap, -ni, -neñ, -teñ* correspond mostly to **-tio** or **-ctio**; *e. g.* *scriptio, elatio, actio, ambulatio*; **-gār, -kār, -dār, -ist, -i** correspond very often to **-tor** or similar termination of the Concrete Nouns; *e. g.* *scriptor, emptor, Mangalorensis, Goanus, Bombayensis*; **-san** corresponds to **-do** or **-udo** of qualificative Nouns; *e. g.*

dulcedo, amaritudo; *särkeñ* corresponds to *-bilitas* or *-ilitas*; *e. g. divisibilitas, docilitas*; *-an* seems to correspond to *-ctio* or *-tio*; sometimes it expresses something permanent.

Art. II. Adjectives

1. The most common form of derivation is by adding *-so*, *-çi*, *-čeñ* or sometimes *-lo*, *-li*, *-leñ*. The first termination is usually added to the stem of the corresponding Noun; the second termination is added more frequently to the 1st Locative of the Noun; consequently these Adjectives in *-lo* seem to imply some locative meaning; *e. g.* “*sauñsārāntlo monis=man* (living) in the world”. The Adjectives in *-ntlo* (*-lo* added to the 1st Locative) are used moreover to indicate coming out of . . . ; *e. g.* “*mātientlo = coming out of the earth*”; sometimes the termination *-lo* is the termination of the Past Participle; *e. g.* “*koṇḍ-lo = fossil*”, from “*koṇḍ = dig*”; then it is not added to the 1st Locative. The Adjectives in *-so* usually mean quality, taking the word “quality” not in a rigorous sense.

Some Adjectives are formed irregularly, *e. g.* from “*sārg= heaven*”, “*sārgiñso*” instead of “*sārgāso*”; from “*gār=house*”, “*gārso*” instead of “*gārāso*” or better, “*gārso*” means “domestic, a member of, or living in, the family”; “*gārāso*” means “of the house”, *e. g.* “the roof of the house”.

1. As regards the above terminations “*-so*, *-çi*, *-čeñ*” of derived Adjectives, we must now expressly observe, what has been already cursorily remarked in Part II. Chapter IV. page 122, viz. that the exact spelling (*i. e.* according to the pronunciation of high castes) of these terminations would be “*-tso*, *-tçi*, *-tčeñ*”. Up to this I wrote “*-so*, *-çi*, *-čeñ*”; for this spelling is more simple and more usual, yet it is not so exact. But if an Adjective in “*-so*” is not derived, it may have “*-so*” not “*-tso*”; *e. g.* “*pisso*”. Moreover the quasi-diminutive “*-so*” is exactly “*-so*”, not “*tso*”.

2. All Adjectives in “*o*, *i*, *eñ*”, if used for the 1st Person Singular, according to the best pronunciation have a nasal termination; *e. g.* “*āñ boreñ nñ=I am not good*”.

2. Another rather bold manner of forming Adjectives is to add the terminations *-lo*, *-li*, *-leñ* to the 2nd Locative in

-ger (see p. 14), omitting *r* of -ger on account of euphony; so we get “gelo, geli, geleñ” instead of “gerlo, gerli, gerleñ”; *e. g.* here in Mangalore the Adjective “Mādringelo” is common; it is derived from “Mādringer”, 2nd Locative Plural of “Mādiri = nun”, meaning “at the nuns or being at the nuns”; hence “Mādringelo” has the meaning as “at the Nuns”; *e. g.* “Mādringeli rivāz = custom as the nuns, or coming from the house of the nuns”. So they form from “Deu = God”, the Adjective “Devāgelo”, which exactly means “as at the house of God or devout”; *e. g.* “Devāgelo monis = devout man”; from “to = that”, they form “teāgelo = he who, or that which, is there, or at that place”; from “mārañ = Parias”, the Adjective “mārañgelo” is formed. We might say also that these Adjectives are formed by adding -gelo to the original; yet I prefer to say that they are formed by adding -lo to the 2nd Locative in -ger, because this seems to be the origin of that -gelo; moreover the meaning of these Adjectives suggests this explanation; consequently it is easier to be retained and more reasonable. In a similar way many other Adjectives might be formed, for which we have no corresponding Adjectives of one word in our European languages, Italian, English, German *etc.*

3. Some Adjectives are derived from Nouns by adding to the root of the Noun the termination -ést; *e. g.* “piḍa = sickness”, “piḍést = sick”; “čintna = thought” has “čintést = gloomy”.

4. Another rather difficult way of deriving Adjectives is to add “-šilo *or* -velo”. The meaning which the Adjective receives thereby is strange; I explain it by examples; “lāgiñ = near”, “lāgšilo = he who is near *or* that which is near”; “pois = far”, “poišilo = he who is far *or* that which is far”; “mukār = before”, “mukāvelo = he who is before *or* that which is before”; “pāus = rain”, “pāušilo = rainy”. Now some sentences:—Seeing two boys, one far, the other near, I say: “lāgšilo yeundi = he who is near shall come”, “poišilo yeundi = he who is far, shall come near (*or* come near)”; “moja

lāgšilo vōtz=go far”, or *literally*: “you who are near, go from me (far), or go from being near to me”; “*poišilo yē*=come near, or come from being far (to me), or come thou being far (to me)”. We may explain the use of these Adjectives with philosophical terms, thus: In Konkani the *terminus ad quem* is omitted and only the *terminus a quo* is expressed; in our languages the *terminus ad quem* is expressed, and the *terminus a quo* is omitted. This is an easy way, I think, to explain these Adjectives which seem to imply a contradiction. The Adjectives in “-šilo” and “-velo” which have no relation to place, *e.g.* “*pāušilo*” do not present such a difficulty.

5. Some Adjectives are derived, or rather formed, as in Kanarese and Tulu, viz. by adding to the Nominative of the Noun the Past Participle of “*assā* = is”, which almost corresponds to the Latin *habens*; *e.g.* “*podvi assollo*=being powerful (having power)”. But this kind of Adjectives is more frequently used joined immediately to a Substantive or at least not used as predicate; *e.g.* “*podvi assollo monis* = a powerful man”. We could not say: “to *monis podvi assollo zāun assā* = this man is powerful”.

6. Some Adjectives are formed by adding to the stem of Noun “*dig*”; *e.g.* “*mānadig*=glorious”; “*foḷ-a-dig* = fruitful”. Sometimes only *-ig* is added; *e.g.* “*amolig*=of infinite price”, or some other letter is put before “*-dig*”.

7. Many Adjectives are derived from Postpositions and Adverbs, chiefly by adding *-so* or *-lo*, *i.e.* as Adjectives are derived from Nouns (see above 1.); so from “*hangā* = here”, comes “*hangāso* = of here”; “*bitār* = within”, “*bitārlo* = interior”; “*voir* = above”, “*voilo* = of above”; “*lāgiñ* = near”, “*lāgso*”, and “*lāgšilo* (see above 4.)”; “*ādiñ* = before”, “*ādlo*”; “*māgir* = after”, “*māgirlo*”; “*modēñ* = in the middle”, “*modlo*” *etc.* (See Part II. Chapter V.)

8. The Adjectives which in Latin end in *-bilis* are formed by adding to the Nominative of the Substantive “*fāvozallo*=due”; *e.g.* “*nāmāskār fāvozallo* = *adorabilis*”. Sometimes instead

of “fāvozallo”, the termination **-so** added to the stem may suffice; *e. g.* “kaṇṭālo fāvozallo, or “kaṇṭālaso = abominable”; this 2nd termination is more vulgar. In the above case the termination **-bilis** means “due”. If it means possibility of doing something, then the Adjective is formed by adding the Participle “assollo” to the Potential Mood in **-yet**; *e. g.* “accessible place = votsayet assollo zāgo”; “accessible mountain = čädäyet assollo porvot”. In the negative form the Participle is added to the Necessary Mood of negative form; *e. g.* “votsun nozo assollo zāgo = inaccessible place”¹⁾.

9. By **-sārko** some Adjectives are formed, which mean “fit to do. . .”; *e. g.* “saumzāisārko = fit to persuade”; “movāļai-sārko = fit to move”; sometimes before adding “-sārko” another intermedial word is inserted; *e. g.* “fār = explosion”, “fārazāi sārko = explosive”.

10. Some Adjectives are derived by adding to the stem of the Noun the particle **-vānt**, which seems to denote possession; *e. g.* “bud = wisdom”, “bud-i-vānt = wise”; “nīt = justice”, nīti-vānt = just”.

11. Some others are derived by adding **i**; *e. g.* “mosor = envy”, “mosri = envious”; “souņsār = world”, “sōuņsāri = wordly, laic”. See on page 169 the meaning of this **i**.

12. The Participles derived from the Verbs and the quasi-diminutive **so** and the emphatic **-ts** (see Ch. I.) may also be reckoned here.

Chiefly pay attention to the Participles of the Potential and Necessary Mood explained in § 5. If a Past Participle is used as an Adjective, then it doubles the **i**, as it contains some emphasis.

There are some other difficult Adjectives; of these we will speak when treating of Participles, in the Syntax.

¹⁾ This is a Negative Participle of the Necessary Mood not given in the Part II.; it is formed by adding the Past Participle of “assā” to the Present Negative of the Necessary Mood; or we may say that it is the same as the Past Tense (see page 114).

Corollary: The termination **-tso** shows quality or also what is due, **-lo** place, the Participle “**assollo**” possession (of quality), **-dig** also quality, (sometimes it has a causative meaning, *e. g.* “**mānadig** = causing honour, or glorious”); “**fāvozallo**” means something due, “**assollo**” with the Potential means possibility, with “**nozo**” impossibility, “**vānt**” possession, “**sārko**” fit to; **-so** (quasi-diminutive) corresponds to the termination **-neous** (*ferrugineous*); **-ts** has an emphatic or also exclusive meaning.

Art. III. Verbs

If we distinguish Derivation from Composition, as we really do, it seems that a very few Verbs can be called derived; because the derived word of course must be not so simple as the word from which it is derived; but many Verbs not compounded seem to be themselves the primitive and most simple form of the word, from which other forms are derived; or at least often the root of the Verb (2nd Person Singular Imperative) is as simple as the corresponding Noun or as other corresponding part of speech; *e. g.* “**mār**=beat”, Substantive and Verb. Notwithstanding there are some Verbs not compounded which seem to be really derived from a more simple form. Of these I intend to speak.

1. The most simple mode of derivation is to add some vowel to the primitive or at least approaching to the primitive form, *e. g.* “**kārtz** = expense”, “**kārtči** = expend”; about the change of **-tz** into **-tō** (see below Chapter VIII.); “**gām**=perspiration”, “**gāme**=perspire”. Thereby it seems that the Verb expresses the act of that thing which is expressed by the original word, so that if the original word implies a Neuter meaning, the derived Verb is Neuter; *e. g.* “**gām**, **gāme**”; if the original word implies a transitive meaning, the derived Verb is transitive; *e. g.* “**kārtz**, **kārtči**”.

Yet sometimes by the addition of **i** we have a Causative Verb, and by the addition of **a** we have a Neuter Verb. (See here below, and Part II. Chapter IV. Art. II. § 1. 3.)

2. Another mode of derivation is to add to the simple or approximately simple form *āi* (sometimes *āi*, *ei*, *oi* or only *i*), if it ends in a consonant; or only *i* or *uoi* or some other irregular termination, if it ends in a vowel; or *dai* or *voi* (with some little change in spelling), if it ends in *ñ*. Thereby we have Causative Verbs (see *l. c.* and p. 145, 2nd footnote).

3. A third mode of derivation is to cut off from the Causative Verb the termination by which they become Causative. Thereby we have the original non-causative Verb, Neuter or Transitive as it was before being made Causative; *e. g.* “*kārāi* = cause to do”, “*kār* = do”; *khāuoi* = cause to eat”, “*khā* = eat”; “*mānuāi* = cause to please”, “*mānuā* = please”. Yet we must remark that many Verbs by losing only the Vowel *i* of the Causative termination, become Neuter; this is the case not with all but with some Verbs, having the root ending in a vowel; provided the meaning allows it, and provided they have not become doubly transitive by the causative termination; *e. g.* “*khā* = eat”, “*khāuoi* = cause to eat”. So from “*paloāi* = extinguish” we get “*paloā* = get extinguished, be extinguished by itself”. Of the Transitive Verbs ending in a consonant, now I recollect only one “*kātār* = cut”, “*kātārāi* or *kātrāi* = cause to cut”, which becomes Neuter or in some way passive by taking away *-ai* and making the *a* of the root long, “*kātār* = cut”; as in Sanskrit “*nāhyāte* = he binds”, “*nahyāte* = he is bound”. (See Max Müller’s Sanskrit Grammar Chapter xv. § 398.) There may be some other Transitive Causative Verb which becomes Neuter by taking away only *i*, or by producing the vowel of the root. See another mode *l. c.* § 3 *n.* 4, and some explanation of this 3rd way *l. c.* § 1 and *alibi*. Art. II.

This 3rd mode, as the reader sees, is not properly a derivation; because the non-causative Verbs are not derived from the Causative, but rather the Causative are derived from the non-causative Verbs; yet I put them here for the sake of convenience.

Art. IV. Adverbs¹⁾

1. Very often the Instrumental of the Substantive is used as an Adverb; this happens chiefly in Adverbs of manner, because the Instrumental has also this meaning; *e. g.* “kāštān = with difficulty”.

2. Sometimes the Neuter of the Adjective is used as an Adverb; *e. g.* “boreñ = good or well”. This happens with Adjectives of three terminations.

3. Many Adverbs are formed by using the Gerund in *-un* of the required Verb added to the Substantive; *e. g.* “attentively = čit diun = giving attention”; “boreñ kārñ kārunknāñ = (he) did not perform it well”. In this example we have, I may say, a double Adverb; for, “boreñ” is one Adverb, to it the Gerund in *-un* (contracted into *-n*) is added; or perhaps we may say, that “kārñ” is added to “boreñ” considered as a Substantive. This way is rather a composition.

4. From Pronouns (Relative and Demonstrative) Adverbs of manner are derived by adding to the stem “-sseñ”; *e. g.* “tāsseñ = in that manner”, “asseñ = in this way”, “kāsseñ *or* zāsseñ = in that way in which (= as)”; though, properly speaking, these are Adjectives in the Neuter Gender used as Adverbs.

5. From the same Pronouns are derived Adverbs of place by adding *-neñ*; *e. g.* “teņeñ = through that way, in that side”; “yeņeñ = in this side”; or also by adding “-ssiñ”, *e. g.* “issiñ, tissiñ = here and there”. This “yeņeñ” and “teņeñ” are the Instrumental of *-o* and *-to* of Feminine Gender, and “issiñ, tissiñ” are shortened from “yeā kusin, teā kusin”.

6. If the Adjectives have only one termination, Adverbs of manner are formed from them by adding “zāun” or some other Gerund; “khāṇḍitzāun = positively” from “khāṇḍit = positive”, “mukhiāzāun = chiefly” from “mukhiā = principal”. This last method, *i. e.* by adding “zāun” is very often used,

¹⁾ What I say here, cannot always be called properly Derivation; for the sake of convenience I put things together which should be separated.

and whenever we cannot use another way, let us try this last form; this “zāun” can be added not only to Adjectives but also to Nouns. Sometimes the Instrumental of the corresponding Substantive may be used as an Adverb; *e. g.* “sobitāyen = nicely”, from “sobitāi = nicety” and this from “sobit = nice”.

7. Finally the negative form, the emphatic **-ts** and the quasi-diminutive **-so** are other modes of derivation belonging not only to the Adverbs but also to the other parts of speech. (See above Chapters II. & IV.)

CHAPTER VI. COMPOSITION OF WORDS

Following the order observed in the former chapters of this Third Part, I should speak first of all about the composition of Nouns; but as this is not completely settled as yet, let us speak first of the more common composition, I mean the composition of Verbs.

I must remark from the very beginning that under the name of composition I include not only those words which must be written as one word, originating from two or more words, but also those words which are written or at least might be written separately and those words, about which there is some doubt whether they are better written as one or more words. About this see below.

Art. I. Verbs

1. As the first mode of composition of Verbs, let us put the mode in which foreign Verbs are Konkaniized.

Many foreign Verbs are Konkaniized by affixing to their foreign Infinitive the Verb “kār = do”, if transitive, or “zā” if intransitive; *e. g.* “kanonizār kār = canonize”, “kanonizār zā = get canonized”. But this should be, as far as possible, carefully avoided, as there is such an inclination to Konkaniize foreign words in this way, that Konkani would become very

soon half Konkani, half English or Latin. Although it is difficult to translate literally many foreign words, yet accommodating ourselves to the nature of Konkani, we can find the Konkani corresponding word.

2. Another mode of composition is to join a Substantive or an Adjective to a Verb. The Substantive may be of any kind, but the Verbs more commonly used in this composition are “kār=do”, by which perhaps half the Konkani Verbs are formed; then “gāl=put”; “dī=give”; “ghē=receive”; “zā=become”; *e. g.* “mōg kār=love, *lit.* make love”; “bautism dī=baptize, *lit.* give baptism”; “badlām gāl=calumniate, *lit.* put calum-niation”; “jivānt zā=rise from death, *lit.* get alive *etc.*”

3. Another thoroughly Konkani mode of composition is to join the Gerund in *-un* of the principal Verb to another Verb in a finite Mood, *i. e.* in the Mood and Tense required by the meaning. Remark that this other Verb is not an Auxiliary Verb; both Verbs might be called principal, although that *-un* seems to prevail, *e. g.* “abolish = kādṇ *or* kādṇ gāl, *lit.* having taken away, put *or* put down”. This way of composition is common to Kanarese and Tulu, and, as I have heard, also to the Malayālam language. I will speak more distinctly in the Syntax about it, as this point is not so easy.

4. A fourth form of composition is to prefix some Adverb to a Verb; but this perhaps is not exactly a composition, because the Adverb does not make one word with the Verb; *e. g.* “approach = lāgiñ pāu, *lit.* reach near”. Postpositions are not prefixed, as in Latin *perficio, conficio etc.*, because all Postpositions are joined with Substantives (at least understood, if not expressed), Pronouns and Participles. (See page 154 *n.* 9.)

Art. II. Nouns and other Parts

As to the composition of Substantives, if we do not consider the matter thoroughly, we might think that there are no Compound Substantives, and I myself was of this opinion some time ago. Yet I hold now as certain that there are many

Compound Nouns. But here we must distinguish; for, there are two modes of composition: the first is to change the governed Noun into an Adjective and then there is no composition, but a mere apposition; *e. g.* “clergyman”, we may express it by “Igārjeso muniāri=minister of the church”; another way is to join immediately the two Nouns into one word. In this case there is a true composition. How is this composition to be made? I do not know a perfectly fixed rule, as I have no example to go by. I propose the way which is certain as to the pronunciation; but as to writing, it should be introduced now. The most common way therefore to make this composition is to put first the governed Noun in the Original case, Singular or Plural according to the meaning, and then to join to it the governing Noun in one word and give to the compounded Noun the Gender of the second or governing Noun as in German. But how to join the two Nouns, by hyphens or without hyphens? Following the analogy of other languages I would suggest a hyphen between the 1st and 2nd word, to show more distinctly the composition. Yet, if we write Konkani with Kanarese or Mahrātti letters, we should omit the hyphens. You find many compound words in the Dictionary, some of which are used, some are not commonly used, because in many cases the idea itself does not commonly exist in this country; yet they are Konkani words, formed according to the nature of Konkani language. Examples: for “convent” here many say “koñvent”, and in familiar conversation we may use it; but if we want to speak correctly and a pure language, we might say “sāngāt-vāsiñ-māṭ (*n.*)” from “sāngāt-vāsi=cenobite”, and “māṭ=convent”, or shorter, only “māṭ”; this word is not used at all; yet all elementary words are used, except “māṭ” which is used only for pagan convents; why could we not use also the compounded word? Either we must follow this way or use foreign words; which is better? As we see from this example, there may be a composition even of more than two words. “Chapter (of Canons)=koṇikañ-mēl

(*m.*) *lit.* = reunion of canons”, from “koņik = canon” and “mēļ = reunion”. In both cases the governed Noun has been put in the Original Plural, because the meaning required it; in the following the Singular is used: “Igārje-muniāri, *lit.* minister of the church”.

As to the Verbs, we might write them with a hyphen, if they are joined to an Adverb, though not true compounds. But if they are joined to a Noun, *e. g.* “mōg kār = love”, it seems better not to join them at all, and really sometimes the Noun is separated from its Verb; *e. g.* “Deu amso mōg tzađ kārta = God loves us much”. So also the other compositions considered above (Art. I. *nn.* 1, 3.) are not true compositions; consequently the two words are written separately. As to the composition, chiefly of Nouns, we must remark that the above rule of joining the governing Noun to the Original of the governed Noun, cannot be used in every case; the prevailing custom is to be observed, which in some cases requires a true composition, sometimes only an apposition of a Noun and an Adjective.

Besides the composition of two or more Nouns, there may be a composition of other parts of speech, *e. g.* of a Noun and an Adjective, as “säma-podneñ = harmony”; “särvu-podvi = almighty”; of a Noun and a Postposition, *e. g.* “säkäl-podneñ = downfall”; of two Adjectives, *e. g.* “särvu-boro = infinitely good”; of a Pronoun and an Adjective or of two Pronouns, *e. g.* “koņ-yēk = some”, “koņ-yēklo = somebody” (see pp. 79-80); of a Conjunction and another part of speech, *e. g.* “sängleār-i = although you said”; “amkāñ-i = to us too”; “koņāk-i = to any one”; “āuveñ kārunk-nāñ = I have not done” *etc.* To this point we cannot reduce, it seems, the emphatic *-ts* and the quasi-diminutive *-so* (see above Ch. II.); because *-ts* and *-so* are not words used also separately, but only suffixes.

As to the way of joining; if Nouns are joined, the second is joined more commonly to the Original of the preceding Nouns, as I said; yet in some cases this rule is not observed;

because the Nominative instead of the Original is used, or some change is made; *e. g.* “aple iĉhādhīpāti= despot”, shortened from “aple iĉhe-adhīpāti”; if not two Nouns, but a Noun and an Adjective or some other parts are joined, either they are simply joined in their primitive form, or the changes indicated throughout the Grammar are made, or some other way is followed which can be fixed later; for, these rules about composition are very rudimental, and consequently must be completed and perfected after having carefully considered this branch of the Grammar. Even in the composition of this second kind I would, for the sake of distinction, suggest a hyphen, unless there be evidently a mere apposition.

As to the declension of these compound words, if one Noun is joined to the Original Case of another Noun, the first part is not declined at all; the declension takes place only in the governing or second Noun. I say “if. . . joined to the Original”, because I remember now one word apparently compounded, “bāuṭo-kāṭṭo= lighthouse”, which is declined in both parts.

CHAPTER VII. NASAL SOUND

This and the following Chapters may be considered as a *πάρεργον* to the Part I., as the preceding Chapters are like a *πάρεργον* to the Part II. Yet the things treated of in these Chapters are in some way also etymological; and as they are common to all or at least to many parts of speech, we can consider these points as belonging to the Synetymology.

My readers might have been surprised in seeing the nasal sound *ñ* so often used; but they must know that Konkani is a nasal language *κατ'ἔξοχόν*. For this reason it is required to form some rudimental rules about this *ñ*.

1. First of all, in the beginning I thought it unnecessary to use *ñ* also in the middle of the word; yet afterwards I was aware that sometimes we cannot avoid it without losing much

exactness; hence you find ñ also in the middle, contrary to what I said in Part I. Chapter I.

2. When is it used? A complete rule cannot be given; we can give some cases in which it is used. It is used:

a) In all oblique cases of the Plural of all declensions, and in the Nominative Plural of Neuter Nouns;

b) In the Nominative Singular of the Neuter Nouns ending in e and, very often, in i and u;

c) In all cases of some Feminine Nouns ending in i of the 4th Declension (see pp. 32, 34); some Nouns in uñ seem also to keep this ñ in all cases of the Singular;

d) In the Neuter Nominative Singular of the Adjectives and Participles of three terminations; and also in the Masculine and Feminine Nominative Singular of all Adjectives and Participles of three terminations, if used for the 1st Person, e. g. “āuñ boroñ niñ=I am not good”;

e) In the Nouns ending in au; e. g. “Juāuñ = John”; “guni-āuñ = fault”.

f) As to Verbs, in all Neuter Persons of declinable tenses, and also the 1st Person Singular and Plural of any Gender, if ending in a vowel, (except -ungi of the Imperative); the forms in u (Subjunctive, Imperative etc.); the Gerunds in -tana and true Participles in -tā and -to (nidtāñ nidtoñ). As it is too difficult to remember all forms with ñ, let us proceed *per exclusionem*: In the Verbs this ñ is not used, of course, if the form ends in a consonant. Then, generally a form of the Verb ending in a vowel has ñ, but with these limitations: 1) the 2nd and 3rd Person Singular and Plural Masculine and Feminine of declinable tenses, 2) 2nd and 3rd Person in indeclinable tenses are not nasal; the forms neither conjugable nor declinable (not modifying terminations in any person) ending in a vowel (as the Subjunctive and Optative), follow the general rule, i. e. take ñ. The Participles in o, i, eñ follow the rules of the Adjectives (see

above). A few exceptions to this rule can be found out by the reader himself.

The above rules about Nouns and Adjectives can be applied to Pronouns. As to the other parts of speech, I cannot for the present frame a certain particular rule. Generally I can say, that if a word ends in a vowel, it ends more frequently in \tilde{n} ; chiefly all words compounded with the final negative particle $n\tilde{n}$ or $ni\tilde{n}$ are nasal; for $n\tilde{n}$ or $ni\tilde{n}$ are nasal.

3. What change does this \tilde{n} undergo? The following rule, if not general, contains at least many cases.

a) If to a word ending in \tilde{n} some consonant is added, *e.g.* the emphatic *tz*, it becomes more similar to *n*, but not always in the same way; euphony is the rule; so if a guttural consonant is added, it becomes similar to the Canarese letter \mathfrak{z} , or as $-\tilde{n}g$ in singing (see p. 18, *Note 2*); if it is followed by a palatal, it seems to become a little palatal like \mathfrak{n} , and so on. I do not always mark these differences in the Grammar, as they are too subtle.

c) If it is followed by a vowel, frequently it seems to become a pure *n*. I have a faint remembrance of words in which this \tilde{n} is found also before vowels.

d) The \tilde{n} of the Nominative is usually left out in the oblique cases, chiefly if the termination to be added begins with a consonant; in some rare cases it is kept (see p. 34).

e) About other changes of \tilde{n} see pp. 41, 116 and Art II. of Chapter IV. Part II. and *alibi*.

Some might think it unnecessary to pay attention to these niceties. I answer: In some cases it may be true; for this " \tilde{n} " has many degrees, in some cases it is difficult even to native learned men to ascertain whether there is " \tilde{n} " or not; yet in some cases it is so clear that by omitting it, the meaning would be changed; chiefly if another consonant, *e.g.* "*tz*," is added, if you do not take into consideration this \tilde{n} , you would get a wrong composition, *e.g.* " $\tilde{a}u\tilde{n}$ = I", " $\tilde{a}untz$ = myself". If you do not pay attention to that \tilde{n} , you would get " $\tilde{a}utz$ " which is not understood at all, and so in many other cases. (See also pp. 6, 7.)

CHAPTER VIII. CHANGES OF LETTERS

Although something has been said about this in Part I., yet only now are we enabled to understand these things better.

The letters which not exclusively, but chiefly undergo some changes, are *s, z, o, ñ, é, i, u, ʒ, y, d, t*; about *ñ* a peculiar chapter has been put. As regards *s, z*, as a general rule we may say that whenever a declinable part of speech ends in the Nominative Singular in *s, z*, or *so, zo*, this *s* is changed into *č* and *z*, into *j* in the cases in which the termination of the Nominative Masculine is changed; *e. g.* in the Neuter Nominative and in the oblique cases; so “rus” or more exactly “ruts=taste”, *Orig.* “ručik or rutčik”; “dobazo = pomp”, “dobajea”; “rāz = kingdom”, “rāja”; “mozo = mine”, “mojeñ, moja”. Consequently the words ending in *-tso* following the third declension change this *s* into *č*. Many Adjectives and Participles are formed with the termination *-tso*; hence “kärtso, kärtčeñ”; moreover the English Genitive is usually changed into the Adjective in *-tso*. Yet this change does not always take place in the Nouns; *e. g.* “kuris=cross”, “kursa”, because it is “kris” not “kritis”. Chiefly as to the termination *-so* of the Adjectives, we must distinguish the true termination *-so* from *-tso* or *-tzo*; we have seen that the true terminations of the Adjectives in *-so* corresponding to the Genitive would be *-tso*; whereas *-so* is the termination of the quasi-diminutive and of some other Adjectives. The first mostly undergoes the above change, not the second; because (as I think) this *-ts* in Kanarese and in Maharātti is written with a letter which in Kanarese usually, in Maharātti often sounds like *č*; consequently if this letter *-ts* before some letters does not sound so euphonical, it is changed into its cognate *č*; so this *-tz* does not sound so well before *ea, a, e*, as before *o*; therefore before *a, ea, e* is changed into *č*. The same is to be said of *z* and *j*. This *z*

is written with a letter, which in Kanarese usually, in Mahārāṭṭi often, sounds like j. If this last reason of harmony does not satisfy, as it does not fully satisfy me, let us keep the rule without the given reason.

Now I am aware that the above rule is not very suitable, if we do not distinguish the s which sounds ts or tz from the s which sounds simply s. Up to this I have very seldom made this distinction in writing, and this for the sake of simplicity; but simplicity must not prevail over exactness or be a source of confusion. Consequently in the Dictionary I will try to distinguish these two letters; moreover, as not all words can be put in the Dictionary, chiefly derived words, this rule may throw some light. The following words must be written with ts instead of s: 1) The derived Adjectives in -so (-tso). 2) All Adjectives corresponding to the Genitive (see Part II. Ch. II. Art. I. § 2, p. 51)¹⁾. 3) All forms of the Verbs ending with a sharp so; these are the Participles in -tso of the affirmative form, *e. g.* “nid-tso”, the Gerundive, the Future of the Negative form, the Infinitive, the Negative Participle in “-tsonāñ” and so on; but the Negative Participle formed by adding so to the Negative root, of which I will speak in the Syntax, *e. g.* “nidanāñ-so”, and the Imperfect Subjunctive are written with a pure s. Generally speaking, the sharp s is equal to ts, a simple, not sharp, s is written s. Paying attention to the pronunciation, we can distinguish these two s very easily. Examples of 1. “kaṇṭālatso,”; of 2. “Devātso”; of 3. “kārtso”.

As to Nouns, not so many are written with ts.

Therefore we have to distinguish these similar sounds: simple s as in “piso”, sharp s or ts (tz) as in “Devātso”, ō as in “čar”, tč as in “kārtči”; and so also z, as in “mozo”, j as in “moji”. Ts, tz and tč are written in Kanarese and Mahārāṭṭi with one letter; yet tč is somewhat different from ts or tz. After these distinctions we may lay down the above

¹⁾ The Adjectives of this second kind are not entirely distinct from the Adjectives under n. 1.

rule more clearly, thus: The words ending in **ts** or **z**, **so**, **zo** in the Nominative Singular, or in the first Person Singular Masculine, change **ts** into **tš**, and **z** into **j**, in the cases in which the termination of the Nominative or of the first Person Singular Masculine is changed. Examples: “**motso** = shoe”, Plural: “**motče**”; “**mār** = beat”, Future Participle and Gerundive: “**mār-tso**, **mār-tči**, **mār-tčeñ**”; Future Negative: “**mār-tsoñ-nāñ**, **mār-tčiñ-nāñ**”, *etc.* Future Negative Participle and Negative Gerundive: “**mār-tso-nāñ**, **mār-tči-nāñ**” *etc.*, but “**māriñ-nāñ-so**, **māriñ-nāñ-si**” *etc.* = which cannot be beaten”; and so also “**māriñ-nāñ**, **māriñ-nāñ**”; (Imperfect Subjunctive): “**khārts** = expense”; “**khārtči-tāñ** = I expend”; “**khārtsountso** = expending”; (here **ts** is not changed into **tš**, because **o** follows). “**Bātso** = nephew”, “**bātčeāk** = to the nephew”.

From these examples it appears that if the termination of the Nominative is changed, and an **o** follows, **ts** or **z** may remain.

If some words have **ts** or **z** followed, not by **o**, but by another vowel in their original form, more frequently they do not change **ts** or **z**. Yet there may be some exceptions against this point, as also there may be some words not changing **ts** or **z**, according to the above rule.

Words ending in a simple **s**, or in a simple **so**, usually do not undergo such a change; now I recollect only “**mānis** = man”, which changes **s** into **š**, *i. e.* into a cerebral **š**. But the reason of this change seems to be quite peculiar to this word; in Kanarese it is written in the Nominative ಮನುಷ್ಯ, viz. with a cerebral **š**¹⁾. Very probably there may be some other words changing a simple **s** into **č** or into a cerebral **š**, or into a simple **š**. I have a faint remembrance of such words. Remark that **tš** seems to sound very often like a simple **č** on account of euphony.

¹⁾ This “**š**” is used by the Authors of some books printed at the Basel Mission Press, as the sign of a cerebral “**š**”, for which I have no sign pp. 5, 6. (See Chapter IX.)

When a word has the root ending in *s*, then the following *ts* cannot sound distinctly *ts*; and when this *ts* is changed into *č*, the first sibilant *s* cannot remain sibilant according to the rules of euphony; but it is changed into a somewhat thick *s*, similar to the Latin *s* in *assis* (see p. 105. *n.* 1); *e.g.* “hās= laugh”, “hās-tso (hāssō), hās-tči (hās-či). For this thick *s* I did not put any sign in the Alphabet; this can be done in future time; for the present we may use *š*, because this *š* is the nearest letter to the thick *s*. Moreover a sibilant *s* becomes thick almost naturally before *č*; consequently there is not an urgent necessity to find out a sign for it. Perhaps the above change of *s* into a thick *s* may take place in some other cases. I have indicated the most common case.

As to *o*, we have hinted in the Paradigm that *o* is changed into *e* in the Future and Past Perfect -*lolo* (see p. 88, *n.* 2) viz. when *o* of the penultimate syllable is not followed by another *o* in the last syllable. The same change takes place in other words of a similar form. In some other words *o* of the penultimate seems to be changed into *ą*; *e.g.* “assolo, assąlli” *etc.* I say “seems”, because it is not so easy to distinguish what kind of vowel is such substituted vowel. Further some change this *o* not in *ą* but into another letter; *e.g.* some say “assollo, assilli, assilleñ”, and “kässolo, kässeli, kässeleñ”. The forms laid down in Part II. seem to be more common and more correct; therefore they should be used in order to have some uniformity and to elevate the language.

As regards *u*, we may say almost the same as of *o*; namely it is changed in some tenses into *ą*, chiefly in the Feminine and Neuter (see Part II. Ch. IV. §§ 2, 3, 4, 5). Moreover it is changed often into *v*, *e.g.* in many Nouns ending in “*äuñ*”, in Verbs ending in *au* *etc.* (See Part II. Ch. IV. Art. I. § 5, Art. II. § 1 *etc.*)

About *e* I have only to remark the change of this *é* into *è* (see p. 24, *n.* 4). About this point perhaps some rule may be found later.

About *i* only one change is here to be remarked. As I write Konkani with Roman characters following the Latin pronunciation, consequently I write, *e. g.* “sobitāi” not “sobitāy = beauty”; but in the oblique cases this last *i* sounds like *y*, consequently it should be written also *y*, although I have not always done it, because by writing, *e. g.* “sobitāl-en”, according to the Latin pronunciation we get nearly the same sound as by writing “sobitāyen” (see page 18, *n.* 1). The best way of getting rid of many niceties would be to write Konkani with Kanarese characters.

ᳵ, corresponding to the Kanarese ᳵ, as has been observed in P. I., should be written at the end of all words which do not end in a vowel, if we write according to the Kanarese. But this would not be the case, if we had an Alphabet in which we could have words ending in a pure consonant; because this kind of ᳵ is so small in many words that it is not different from the half vowel which is naturally pronounced at the end of a word ending in a consonant, in all languages, which consequently can be omitted; and as I write in the Roman Alphabet, which has no ᳵ, hence I do not write it. Yet it is true that in some words this ᳵ is somewhat more distinct; in those cases I write, though not always, ᳶ. If some consonant is added, to such a word, *e. g.* *ts*, then this ᳶ, written or understood, appears and seems to be changed almost into an ä; *e. g.* “āpuᳶāts” from “āpuᳶ” or more exactly “āpuᳶᳶ”. Yet in this point we must make a very fine distinction. I say that if some consonant is added, the ᳵ is very often changed into ä, or at least, ᳵ is pronounced much more distinctly; sometimes it becomes not ä but ü or perhaps *i*. Of the change of ᳵ into *i* I do not now recollect any example; but this is a fact that, *e. g.* “livr=book”, which is pronounced with a kind of half vowel at the end, becomes “livrütz”, and “gurt” also pronounced with ᳵ becomes “gurtütz” by adding *tz*, and so in some other cases. When is the final ᳵ changed into ä by the addition of a consonant, and when into *u* or perhaps *i*? I have

no general rule; yet it seems that those Nouns which are written by me with a final **u**, more often change **é** (or **u**) into **ü**, and those written by me with **ä**, change it more often into **ä**. Whether this be quite certain or not, the fact is that the Kanarese **é** is pronounced in Konkani words not always in the same way; *e. g.* more commonly **é** of 'väst', is pronounced differently from the **é** of "it=fertility"; the **é** of the first is nearly **u**; the other is scarcely heard, or approaches **a**.

The change or resolution of **é** sometimes into **a**, sometimes into **u**, was one of the reasons why I put down in the Alphabet two signs for the Kanarese **é**; because although I was not well aware of this change, yet I had some suspicion, and I was well aware of the two different sounds of this **é** if used in Konkani. Yet I acknowledge that we could express these two Konkani sounds **ä** and **u** only by one letter, as in the Italian words *oro* and *molto* the **o** has two different sounds, viz. **o**, **ó**; moreover the difference between **ä** and **u** sometimes cannot be exactly perceived.

Somebody might write my **u** by **u**; this perhaps could be done; but then the simple rule about accent (P. I. Ch. II.) should be changed and another, if there be any, more complicated should be laid down; because if you write "västu", then the accent is upon the penultimate, and you should establish a rule to know which words have the accent upon the penultimate.

ä, **u** and **ü** of the Nominative of some Nouns disappear in the Plural (see p. 24), **ä** and **u** mostly also in the Singular; *e. g.* "dūd-**u**, dūd-an=milk, by milk".

Finally **u** in the Nouns of the 5th Declension is changed into **u** in the Plural. (See p. 37, *note*.)

To this point we may reduce also the omission of some vowels (see page 13.), and the change of **ä** into **ä** (see p. 175).

The cerebral letters **ḍ**, **ḍh**, **ṭ**, **ṭh**, if a vowel follows, are pronounced cerebral, yet keeping the nature of **d** and **t**; but if another dental letter follows, they seem to sound like **r**, not

fully but nearly. Although *d*, *dh* *etc.* be before dental letters, or be final, some pronounce them almost *r*; and I hear that in Goa usually this *d* is pronounced like *r*.

Finally the rule of assimilation seems to hold good, *i. e.* that for the sake of euphony, if a letter comes together with another of a different kind with which it does not perfectly agree, the first letter changes the following letter into another cognate letter with which it can better agree. But what is this other letter? We might say that cerebral agrees with cerebral, palatal with palatal *etc.* Consequently if two letters of different kind do not agree, the above principle is applied. I say if they do not agree, because in some cases different letters agree very well; practice is required; *e. g.* *l* which is the initial letter of the termination of some tenses, becomes *l*, if preceded by *l*.

Here we may remark also, that the aspirated letters commonly cannot be used, if another consonant, at least of the same kind, follows; the reason is, because the aspiration supposes a kind of half a vowel after the aspirated letter; else it is not possible to pronounce it, but such half vowel is not there, if an aspirated letter is followed by another aspirated, at least of the same kind.

About double letters remark that in some cases it is altogether required to pronounce them; and then I write them; in some cases it is doubtful; then I omit them, because this point requires a long practice. I omit chiefly the double consonant when it would cause some obscurity; *e. g.* “*dis = day*” can be written, *nay* must be written, according to the Latin, with one *s*; but if you write in the oblique cases “*dissā*” *etc.* what reason can you give of one *s* added? Especially as people seem to pronounce one *s* and according to the Alphabet laid down in Part I., it renders also one *s* satisfactory enough. Many other things should be said about this point, which for the present must be omitted.

CHAPTER IX. ON CERTAIN LETTERS

At the end of this Part III., for the sake of convenience, let us make some remarks which properly do not belong to this part. I said in Part I. that I omit some signs which exactness would require. I say a few things here about them.

First, I think that in Konkani there are three or four *a*, or better, that *a* has at least three sounds; the first is *ä*, pronounced approximately as *u* in the English *but*, or as *a* in the Italian word *farò*, passing over *a* very quickly and approaching somewhat to *ó*. The second is *ā* which is about equal to *aa*. The third is *a* (see Part I. Alphabet) which is pronounced as a common Latin *a*, not too long nor too short. Examples: “*kād*” is nearly “*kaad*”, “*mar*” is as in Latin the *a* of *aro*; “*kār*” is like the *a* substituted in some dialects, to the *e* of “*legno* (*lägn*)”. Moreover I remember to have found some words in which *ä* is pronounced slowly, almost *ää*; consequently if we had to express the sounds with as many signs, we should say that there are two *ä* and two *ā*, *i. e.* one *ä* pronounced quickly, one *ä* pronounced slowly, one *ā* pronounced not very slowly, one *ā* pronounced very slowly; *ä* might be called *closed a*, *ā* might be called *open a*, just as I said of *ó* and *ò* which can be moreover *õ* and *ō*. Yet for the sake of simplicity, let us keep only two *a* (*ä*, *ā*) as in Kanarese, Mahrätti and Sanskrit; moreover a common *a* for the common cases; nevertheless *haec meminisse juvabit*.

I have put only one *š*, yet there are some words which have a cerebral *š* *e. g.* “*šēl* = cold”; this *š* corresponds to the Kanarese *ṣ*, whereas the simple *š* corresponds to *ṣ*. We could express such a sound by *ṣ̌*, as we use the dot underneath also for the other cerebral letters; so we simplify these things. Max Müller expresses it with *sh*; in the Tuḷu Grammar and in the Polyglot Vocabulary printed at the Basel Mission Press, I find *š*; in the Mahrätti Grammar *sh*, in the Kanarese

Grammar by Hodson **sh**, as he uses **sh** instead of **ś**. Yet I must acknowledge that the cerebral sound of this **ś** is somewhat different from the cerebral sound of the other cerebral letters.

I remember moreover to have heard some words with a kind of very guttural sound expressed by the Kanarese **æ**, which sound can be explained only orally; it is pronounced almost entirely with the throat. It is expressed by Max Müller in his "Sanskrit Grammar", by the Author of the "Student's Manual of the Mahrätti Grammar", by the Author of the "Tulu Grammar" and by the Author of the "Polyglot Vocabulary" printed at the Basel Mission Press in Mangalore, by **ñ**; in the Kanarese Grammar by **gn**; yet I must acknowledge that I have heard some words pronounced so guttural that their **ñ** seems to be remarkably different from **ñ** of "sing" which is the example given in the Mahrätti Grammar for this **ñ**. (See p. 18, n. 2.)

Finally another sound is **ṛ** and **ṝ**, represented in the above mentioned books by **ri**, **ṛi** (but in the Polyglot Vocabulary **r**, **ṛ**, in the Tulu Grammar by **ri**, **ṛi**); this sound is approximately represented by **rī** and **rī̄**, or better by **r** with a kind of vowel, which seems to be nearly ⁶ or half vowel (see p. 20, n. 2.)

What I write **gn** (not **g-n**) is in Kanarese represented by **æ̃**, and in the above quoted Vocabulary by **ñ**, in the Grammar of Max Müller and in the Mahrätti Grammar by **ñ**; as for me, I prefer **gn**, because the Latin **gn** is pronounced nearly in the same way; because I was compelled to choose **ñ** as the sign of the nasal **n**, and because it is, perhaps far easier to distinguish so many different **n**, if we write **gn**. (See p. 5.) What I write **g-n** would be expressed in Kanarese by joining the two consonants **ṅ** and **ṣ** or **ṣ̄**. Also by writing **jn** we would get almost the same sound, as the Konkani **j** is thinner than the English **j**.

The reader might have observed that very seldom or never are **ī**, **ō**, **ū** used, although put in the Alphabet. The reason is, because, as I said in Part I, I use these signs only when there

is any necessity; but for **ā** very often there is a necessity, not so for **ī, ō, ū**.

Those who know Kanarese and Mahrātti might have remarked that for the Kanarese **ꣳ** and Mahrātti **ꣳ**, I put two letters (**j, z**); the reason is because this letter **ꣳ** has two sounds in Konkani; and as I do not know a rule to distinguish the two sounds, so I write two letters. The same must be said of **ꣳ**, Mahrātti **ꣳ**, for which I put **č, tč, ts, tz**; **ts** and **tz** may be considered as equal; **č** is not so sharp as **tč**, yet sometimes it does not differ much from **tč**; moreover euphony does not allow us to write **tč** in all cases in which **tč** should be written; hence you find sometimes **č** instead of **tč**; but **ts** or **tz** differ somewhat more from **tč** and still more from **s**. The same must be said of **ts**, *i. e.* if euphony requires us to write **s** instead of **ts** contrary to the above rules, I write henceforth **s** not **ts**. Perhaps if we write Konkani with Kanarese letters, we could put some sign, *e. g.* a dot above **ꣳ** and **ꣳ** to distinguish these sounds; as we could put the Sanskrit and Mahrātti “virāma” to express the absence of any vowel or half-vowel at the end of a word, the “virāma” is marked by an oblique line placed at the foot of a consonant (**ᳵ**).

About **f**. Properly speaking, no **f** should occur in Konkani, but only aspirated **p** (**ph**), and really in the villages this **f** does not usually occur; *e. g.* they say “**phoᳵ**”, “**phālea**”, not “**foᳵ**” “**fālea**”; yet in the town this **f** is used, so let it pass.

About **v**. This letter is very often indistinct, so that it is not easily perceived whether it is **u** or **v**. One of the reasons may be, because the Konkani words beginning with **o** take a kind of **v** or **u** before them, as the words beginning with **e** take **y**. We have a proof of this in the way in which some Natives pronounce Latin: some say, *e. g.* **yeleison**, **yergo** instead of **eleison** and **ergo**, nay some seem to add this **y** even in the middle; *e. g.* **meyam** instead of **meam**; and some seem to say **vordo** or **uordo** instead of **ordo**. This depends, I think, on the Kanarese pronunciation.

About aspirated letters. Besides the aspirated letters given in the Alphabet some others may occur; *e.g.* **m** of “mèlo” is pronounced somewhat aspirated. What to do in such cases? If we write Konkani with Roman characters, the easiest and most simple plan is to write **h** after that letter, just as with the other aspirated letters; if we write with Kanarese characters, we can use the Kanarese letter **Ⴣ** joined to the letter which is to be pronounced aspirated. This must be understood if the aspiration belongs to the consonant, *i.e.* if the aspiration must sound between the consonant and the following vowel; if the aspiration must sound after the vowel of the consonant, then in Roman characters we may use **h** as above, in Kanarese characters we should use the medial **Ⴣ**; here we could not use the above **Ⴣ**, because **Ⴣ** is a consonant, whereas that aspiration after a vowel is a vocalized **h**. We have a proof of this in the union of all vowels with **Ⴣ**, so as to become **ha, hi, hu, he, hei, ho, hou**, which union does not take place with **Ⴣ**. So, *e.g.* “dūkḥ = pain, sorrow”, exactly should be written “dukḥ”.

There are some Nouns which end in a kind of half-vowel, *e.g.* “jin = life”; this half vowel seems to be changed into **i** in the stem, “jinie”; consequently this would be an example of a new letter different from **Ⴣ** and **Ⴤ**, namely it would be **Ⴥ**; yet it is better and more simple to explain this change by saying that in some Nouns the stem is formed from the Nominative by adding not only one vowel as usually, but two vowels (see p. 16, *n.* 8). The stem, however, is not always formed from the Nominative (see p. 30, *n.* 3).

Here let us remark that by writing **y** instead of **i**, *e.g.* **ya** instead of **ea** or **ia**, we would simplify very much the rules about accentuation of diphthongs. I said (page 7) that many diphthongs have the accent upon the second vowel, many upon the first, or, shorter, no suitable rule has been given. By writing **y** instead of **i**, whenever it is possible, many apparent diphthongs would disappear; consequently their accent would

become known at once. The final diphthongs which usually have the accent upon the first vowel are chiefly *au* or *ao*, *ou*, *eu*, *ei*, *ou* or *oi*. *Ai* commonly has the accent upon *a*, if this is long; *e.g.* “*khāiñ*=something”; upon the 2nd vowel, if *a* is short; *e.g.* “*khāiñ*=where”, “*kāiñ*=when”. On the contrary *eo*, *ie*, *ui*, *io*, *ea*, *ia* etc. which in Kanarese would not be diphthongs, have the accent upon the last vowel. The terminations *aie*, *ua*, *ie* and the like which occur in some Declensions, have the accent upon the last vowel; *i.e.* the termination has the accent.

Finally we must pay attention not to confound *ä* with *o*; in many words they seem to be very similar; yet exactness does not allow us to change these two similar sounds. In pronouncing *ä* the mouth is more opened and the voice deeper than in pronouncing *ó*. The difference between *ó* and *ä* appears especially when *ä* has the accent; in other cases we would not lose much exactness by pronouncing *ó* instead of *ä*. Europeans must pay attention not to pronounce this *ä*, especially accented *ä*, like the German *ö* or French *eu*; this pronunciation is entirely wrong.

About this *ä* remark further that in the same word it may become *ā*, modifying thereby the meaning; *e.g.* “*isār or visār* = forgetfulness”, “*isār or visār* = forget”; “*kātār* = cut”, “*kātār* = be cut” (see p. 175); the same may happen with other vowels.

These things may be settled in future times, as in this first attempt many niceties were to be omitted. If we write Konkani with Kanarese or Mahrätti letters, many things will be settled by themselves, *i.e.* only by writing in a more suitable Alphabet, especially if we prefer the Mahrätti or Sanskrit; because with Kanarese something would remain still doubtful, *e.g.* the final *ç* which cannot be omitted in Kanarese, if no vowel is there, and which must be often omitted in Konkani, unless we introduce some new signs to modify the Kanarese letters and make them suitable to Konkani.

PART IV. SYNTAX

CHAPTER I. AGREEMENT OR CONCORD

For the reader, for whom I write, many particular rules are not required, for they are the same as in our languages. Between the different parts of speech there must be concord in Gender, Number and Case.

This rule contains a great many particular cases. But the following restrictions are to be made:

1. If a word is to agree with many others of different Genders, that word is put in the Neuter Gender; yet sometimes it might agree with the nearest one, at least in Gender, and often also in Number. So if an Adjective has reference to men and women, it is put in the Neuter Gender. Nay, this happens not only with Adjectives, but sometimes also with Substantives; *e.g.* "mänis = man". If it is used for a man and a woman, as in the example: "the first men were Adam and Eve", "monis" becomes Neuter and is declined according to the Neuter of the 2nd Declension; whereas absolutely it is Masculine and follows the Masculine form of the 2nd Declension; so also "gärtso = domestic" *etc.* The same rule holds for the Verbs; *e.g.* "tiñ geliñ = they went", speaking of a man and of a woman.

2. The Participle and some tenses of Transitive Verbs have quite a peculiar concord, which will be explained later on. For the present read page 118, *n.* 6, and consider that if a Verb has no subject or the subject is a sentence, the Neuter Gender of the Verb is used.

3. It has been mentioned already that speaking (*a*) to or (*b*) about a respectable person, chiefly Priests, the Plural is

used, viz. the Verb is put in the Plural, in the 2nd Person in the (a) case, in the 3rd in the (b) case; in the Masculine Gender, if the person is a man; in the Neuter, if a woman. Yet this rule is not always observed, so that the rule expresses rather what is allowed to do (to use the Plural) than what is commanded to do. Especially the part of the rule about women is not certain; doubtless I heard some examples according to the above rule; for this reason I have put the observation 4th (page 72); yet I heard also many examples contrary to it. Consequently the part of the rule to use the Plural when we speak *to* a woman of high rank, is certain; the part of the rule to use the Plural when we speak *about* a respectable woman and even in the Neuter Gender, is uncertain; and, *omnibus consideratis*, it seems safer to use the Singular. Not only the Verb, but also the Adjective and the Pronoun which have reference to a respectable person seem to be put in the Plural

4. The Nouns of the 1st Declension ending in *a*, not used in the Plural, require the Verb in the Plural, if the meaning is Plural (at least I have found some examples according to this rule; I cannot ascertain whether this is the common case).¹⁾ But the Adjective in such a case may remain in the Singular; *e. g.* “*souñsārāči čintna yetāt*”.

5. A Noun in apposition agrees with its name; *e. g.* “the town of Mangalore = *kodyāl šār*”. Here read the note page 39, to which we may add that if a Substantive (especially or only Proper Noun) is followed by a title or by a similar word, the first Substantive either is not declined or put only in the Original; *e. g.* “*Dāvid-rāyān = by king David*”. (See also page 16, *n.* 9.)

¹⁾ I heard sometimes Feminine Nouns of the 1st Declension having the Verb in the Neuter Plural, *e. g.* “*monšāniñ vāiṭ čintna čintleānt = bad thoughts have been thought by men*”. I cannot tell whether it was a mistake or not.

6. If an Adjective of three terminations is a predicate, as in the example “God makes us good”, or if an Adjective takes the place of the Genitive in the Compound Verbs, it is left in the Nominative, Singular or Plural, according to the Number of its Substantive; *e. g.* “Deu amkāñ pātkāntle soḍeitā = God delivers us from sins”; “Deu amkāñ bore kārtā = God makes us good”; “peleāso mōg kār = love thy neighbour”. The same happens sometimes with Substantives, viz. if they are used as predicate or as indirect object of a Transitive Verb, they are placed in the Nominative: “tūñ tukā kōṇ moṇtai = thou whom doest say?” Moreover, if an Adjective in Nominative Case, corresponding to the Genitive (see Part II. Chap. II. Art. 2), has another Adjective before itself, this preceding Adjective is put in the oblique case Masculine or Feminine or Neuter, Singular or Plural, according to the Gender and Number which the Genitive converted into Adjective had before being changed into an Adjective; *e. g.* “boreañ monšāñči sóvoi = the custom of good men”; yēka borea monšāñči sóvoi = the custom of a good man; “yēka tarāñči nessoṇ = dress of one kind”. The same rule is observed, if two Genitives are changed into Adjectives; the subordinate Genitive is not put in the Nominative; *e. g.* “the name of this boy’s father = yea burgāčeā bāpāčeñ nāuñ”. This rule seems to hold good for all kinds of declinable Adjectives.

7. The Adjectives or Pronouns “kāssō, tāssō *etc.* must also agree with their Substantive; although in English we have an Adverb, *e. g.* “how do you do = kāssō assāi?” But what is this Substantive with which they must agree? Sometimes it is difficult to know it. This rule may make easier this point; translate the English sentence into Latin using *qualis* for “how” and see which word is qualified by this *qualis*; that is the word with which “kāssō” must agree; *e. g.* “how did you succeed in that affair? = tukā teñ kām kāsseñ zāleñ, *lit.* what did that affair turn out?” “How did God create the world? = Devāñ kāssō souñsār rātzlo?”

8. The Adjectives in *-ntlo* (see p. 84) agree regularly with their Substantive, if they are used as attribute; *e.g.* “the men of the world = *sauñsārāntle monis*”; “by the men of the world = *sauñsārāntleañ monšāniñ*”; but if they are used in some other way, it does not appear with which word they should agree; then they are put in the Instrumental of the Singular; *e.g.* “who among you has ever suffered such a pain as our Lord Jesus Christ? = *tumčer bitārleān kōņeñ Sōmia Jezu Krīstā bārīts tassālo kášť soslā?*” The same may happen with other Adjectives, chiefly with Adjectives derived from Postpositions or Adverbs. Generally speaking it seems that such Adjectives, if their agreement is not evident, are put in the Instrumental Singular; *e.g.* “*mukhāveleān votz = go before*”; yet here too, cases occur in which these Adjectives agree with a Noun with which, it seems, they should not agree; *e.g.* “God separated the waters above the sky from the waters under the sky = *Dēvān moļabā voir assāliñ udkañ moļabā khāl assāliñ udkāntliñ vingāḍ keleānt*”. Here we could use also the Instrumental.

9. If an Adjective is used as a Predicate in a Participial sentence contracted from a Relative sentence in which it was used as a Predicate in the Nominative or Accusative, this case is kept also in the contracted sentence although, perhaps the Noun with which it should agree be not in the Nominative; *e.g.* “honour Our Lord, exposed on the Altar = *Altārir ukto kārñ dovorleleā Somiāk mān diā*”. We might perhaps generalize the rule by saying that in such sentences the Adjective is left in the case in which it was in the full sentence.

I explain by two examples, in order to be shorter and clearer what I mean to say by Predicate and Attribute. “God is good; God makes us happy in heaven” *etc.*; here the Adjective is Predicate; “the good God” “the happy man”; here the Adjective is Attribute.

10. Sometimes the Adjective agrees with its Noun not grammatically, but according to the meaning; *e.g.* “innovator” can be translated by “*nove māriādegār*”; here we should

say grammatically “*novo māriādegār*”; but this Noun “*māriādegār*”, derived from “*mariād*=habit, custom”, means a man making customs; in order to get the meaning of “innovator”, we must add “of new things”; hence, omitting thing, we get “*nove*” in the oblique case; exactly we should say “*noveaṅ*”. In the same we may explain “*dispoḍte vordi*=journalist”. If we say “*dispoḍto vordi*”, the meaning would be “daily man of news”, whereas the meaning requires “man of daily news”. Not all speak so; yet this mode seems to be more correct and used by more learned men.

11. The Adverbs formed with an Adverbial Declinable Adjective joined to the Gerund in *-un* (see p.176), either may be declined and follow the general rule of concord (as far as regards the Adjective united with the Gerund), or may be not declined, *ad libitum*; *e. g.* “behave yourself well = *boro kārṅ tsāl, or boreṅ kārṅ tsāl*”.

The Adverbs in *-eṅ* (Neuter of the Adjective) may be declined, or not declined *ad libitum*; *e. g.* “to boro vātstā, *or* to boreṅ vātstā = he reads well”.

12. If the subject of the sentence is 3rd Person Plural of Neuter Gender, the Verb may be put in the Singular; *e. g.* “*tāṅeṅ apliṅ pātkaṅ sānglaṅ*=he has confessed his sins”. Nay, sometimes the Singular of the Verb is used, although the subject (real, though perhaps not grammatical subject) is Masculine; *e. g.* “*āuveṅ poise kaneilāṅ*=I have taken money”. Very probably this second manner is a mistake: the first manner is not certain.

13. We must remark that in Konkani some words are considered as connected which in Latin and English would not agree (see below about Adjectives); consequently those words must follow the rule of concord; *e. g.* “*dusreāntso rāg*=anger of others”; whereas we would say “anger against others”. This point cannot be taught by rules: practice is required. Further some words may have a double relation, *i. e.* to two or more words of different Genders *etc.*; then often it is

allowed to choose among those words as terms of agreement, that which we like whether it be the nearest one or not. So also the Absolute Infinitive in some cases may agree either with the word governing it or with its object; *e. g.* “niĉeu dosmānkai dorĉi saitānātso”; *or* some say also: “niĉeu dosmānkai dortso saitānātso”. The first expression is better.

14. Finally we must pay attention to those Adjectives which correspond to the Latin indeclinable *quantum, minus*, and the like, as “uņo, titlo, kedo, tedo”; but in Konkani are declinable, and if joined to another Adjective, they agree with it; *e. g.* “kedi vodli = how big?” (Feminine), in Latin *quam magna*, “uņi ajapāĉi = less admirable”; “tedo boro = so good” *etc.*

Many other things should be said about this point; but, in order not to overwhelm the mind and not to make this chapter too difficult, I will speak of them in other places, as they occur.

Exercises

Bāpai, āuoi, boiņi, bāu, sākāt bāir-geleānt. Kōņ gāra rāunk-nāñ. Mozo mām ani moji māvoļu bhou boriñ: tiñ makā sārginĉi vāṭ sikoitāt. Poiļiñ monšañ Ādāuñ ani Yēv, tiñ sāmestañ monšañtso ārāmb¹⁾ (*origin*). Sāibānu, moja gārā yeun, takā bessāoñ diā. Pādri khāiñ²⁾ geleāt? Takā āpoun āḍ (*call him*). Sāibiņ Agatha durbāleānk tovoļ tovoļ (*from time to time*) ismāl ditā³⁾. Sāibiņ Rejin gārā āiligī? Yedoļ pāriānt yeunknāñ, atāñ yeteli. Amiñ rāsārkarĉea veļār, sābār pāuṭi sāuñsārāĉi ĉintnā yetāt; amiñ teo bāir-gālizāi. Ritan pāṭān Kadra pāṭnā prās vodleñ. Thāiñ kitlo lók astit? Āuñ sārkeñ neṇāñ: moje ālōĉeni pārmāne tsāḍ-uņeñ ponās hazār lók assāt (*may be*). Āuoi bāpānu, tumĉea burgeānk

¹⁾ In Kanarese they say अरम्ब viz. “ārāmbha”, yet the Konkani Christians seem to pronounce “ārāmb”; this remark holds good for some other words.

²⁾ “Agatha” in Konkani should be “Agdu”; but as “sāibiņ” is not commonly used for Native ladies, it is better to keep the Latin word *Agatha*.

bore kārā; kiteāk moļeār tumiñ tanče višiānt lek dizāi. Burgeā, boro tzāl ani ānoi bāpāk mān dī; yea vorviñ tukā kurbā ani suk melteleñ. Yea gārāčea dhāniātso išt kāl melo: teā pasun dhāni āz gārā nāñ; to mornāk gelo.

CHAPTER II. USE OF EACH PART OF SPEECH

Art. I. Nouns

A. General Observations

The Nouns, except the names of common things, are rather seldom used in Konkani, particularly Abstract Nouns. Though there are some Abstract Nouns, and Verbal Nouns also, yet, except in a few cases, it is better to avoid those Nouns and change the sentence so as to get a finite Mood of the Verb. I say "finite Mood", because Verbal Nouns are the same as the Infinitive of the Verb in the Neuter Gender. The Tense of finite Mood, which may be substituted, is, very often, the Conditional in -leār (see Conjugation); *e. g.* "learning is useful": though we might say: "sikčeñ upkārāk poḍṭā", yet it is better to say: "sikleār = if you learn". The Conditional is, we may say, the favourite Tense in Konkani; for, it is like a panacea to supply the pretended poverty of this language. For this reason too, I do not put down in the Dictionary all Verbal Nouns. What I say must be understood of the common and vulgar language, not of the high and cultivated language or rather of the language to be cultivated; because there is no cultivated language.

After these general considerations let us say something in particular about the more difficult Nouns.

The fundamental difficulty regarding the use of the Nouns, may be this, *viz.* many Nouns do not exist in Konkani. How to express, *e. g.* *hypostasis, hyphen, hydrostatics, hypothesis, abstraction?*

To this difficulty I answer: look in the Dictionary and you will find the translation, without circumlocution, of the above and other similar words, although such words cannot be popular, as they are not popular even in our cultivated languages.

The second difficulty is about the use of Abstract Nouns. We have already seen (Part III. Chapter V.) that Abstract Nouns are formed chiefly by the terminations *-poṅ* and *-kai* or *-ai*. This kind of Abstract Nouns is usually rightly employed, and the greatest part of them are of this kind; yet there are also some primitive Abstract Nouns; *e. g.* “*kārt* = improvement, especially material”; “*guṅ* = improvement, especially immaterial.”

The third difficulty is about Verbal Nouns corresponding to the Latin Nouns ending in *-ctio* or in a similar termination. The easiest way of getting rid of this difficulty would be to use the Infinitive of the Verb which is at the same time a Verbal Noun; yet this is not elegant and according to the nature of Konkani. Another way would be to change the Verbal Noun into a Verb; and though this is not against the nature of Konkani, it is too low, at least often. Yet sometimes this way may be well employed. The third and best way is to use the termination given in Part III. Chapter V. The more common termination is *-neñ*; yet the termination *-ap* is not so rare, the other terminations given *l. c.* are rather rare, at least for real Verbal Nouns.

The fourth difficulty is found in the Nouns which end in *-ility* or in a similar termination. The way of translating these Nouns is to add “*-särkeñ*” (*v. l. c.*). This “*särkeñ*” means *equality*, hence, *e. g.* “*vāñṭi-särkeñ*” means “a thing which is equal to parts or a thing which *in potentia* is equal to its parts”. This is the only or, at least, the chief termination, as far as I remember, by which we can form this kind of Nouns. This mode although very philosophical, more perhaps than the Latin, English, German, French, Italian

modes, is not popular. The negative form of this kind of Nouns is somewhat difficult; I speak of it here below.

The fifth, quite a peculiar difficulty, is about some Negative Nouns. You find many of these Nouns in the Dictionary under In-. First remark that common people often change the sentence into the Negative, *i. e.* instead of making the Noun Negative they make the Verb Negative; *e. g.* instead of saying “*āmorāṇ* = immortality”, they say “*ātmo morānāṅ*”. This popular mode may be employed with advantage in some cases in which the Negative Noun would not sound well; yet generally speaking the best mode is to use the Negative form of the Noun, as has been explained in Part III. Chapt. IV. Among those terminations, the most common is “-*nāṅ*” prefixed to the Noun. The termination -*āṅ*, or sometimes only *ā*, occurs also. But the other terminations are not frequent. Besides the terminations given *l. c.* there are some others, such as “*be-*”; *e. g.* “*ābru* = character”, “*beābru* = want of character”; “*ād-* = against”, *e. g.* “*ālōčen* = judgment”, “*ādālōčen* = a judgment against . . .”; “*čintna* = thought”, “*ādčintna* = against thought (distraction)”; “-*nāstanāṅ* = *lit.* not being”, *e. g.* “*kāraṇ-nāstanāṅ* = no cause (unreasonably)”; as the reader sees, some of these modes are not simply negative, but rather contrary. Compare this with the *Propositiones contradictoriae* and *contrariae* of the philosophers.

The Nouns in -*särkeṅ* may be made Negative in many forms; the first is to prefix -*nāṅ*, *e. g.* “*nāṅ-vāṇṭi-särkeṅ*”. The second is to insert -*nāṅ* in the middle before “*särkeṅ*”; *e. g.* “*sika-särkeṅ* = docility”; “*sikanāṅ-särkeṅ*” or “*nāṅ-sikā-särkeṅ* = indocility”. Not only the Nouns in “-*särkeṅ*” but also some other words may be made negative in many ways, as some Nouns are derived from the primitive form in many ways.

In Konkani we must remark the use of Nouns compounded with two or more Nouns, one of which is accompanied by some Postpositions, or at least not put in the Original Case, as it should be, according to the general rule; *e. g.* “*angār-poḍneṅ*

= inroad, assault". The reason is, because the Verbal sentence is "angār pod = *lit.* fall on body"; hence the Noun is used keeping the original form; else the meaning would not be the same.

In Latin and in some other languages different words must be used for the fruit and for the tree bearing the fruit; so *malum, malus, pirum, pirus* In Konkani usually the same word may express both fruit and tree, *e. g.* "limbo, nāring", although we may add the word "rūk = tree" to express more distinctly the tree, *e. g.* "limbeātso rūk", if from the context the meaning is not clear. Yet there are some Nouns which are used only for fruits, and some only for trees; *e. g.* "nārī = cocoanut", "mād = cocoanut-tree (palm-tree)"; "keļeñ = plantain; "keļambo = plantain-tree" *etc.*

B. Cases.

§ 1. Nominative.

Omitting things well known to those who have some knowledge of Grammar, as I always suppose those to be for whom I write, I make these few remarks about the Nominative.

1. The Nominative is used when a Noun is used as an explanation of another word; *e. g.* "he has been appointed Governor *or* as Governor = takā ādhipāti nemsilā"; "Jacob took Rebecca as his wife = Jākobān Rebekāk āpli āstri moṇ kāñeileā". In these examples the first direct object is put in the Accusative, the 2nd object, indirect and explanatory, is put in the Nominative with "moṇ", which "moṇ" will be explained later on.

2. The Nominative is used, instead of the Accusative *a)* with inanimate objects (see pp. 12. 19); *b)* sometimes also with animate objects, chiefly if they are Proper Nouns. This second case is rather an exception than a rule, whereas the first is ordinary. "Deu = God" is often put in the Nominative.

when it should be put in the Accusative; *e. g.* “Deu kãņei-tãñ=I receive God (H. Communion)”.

3. In Verbs having in some Tenses passive meaning, the word which in Latin would be put (in Passive Verbs) in the Nominative, is put sometimes in the Accusative, as I explain later on.

Exercise

Rãņien N. Sãibãk mēlnitidãr nemsilã. Somia Jezu Kristãn Sant Pedruk Apostolančēn mostãk kãrn dovorlã. Burgeãnu, vãit burgeãnk išt vintzun kãđnakãt; kiteãk moļeãr tanče vorviñ tumiñ pãđ zãšãt. Deu ãple kũrpen amkãñ ãple išt kãrtã ani sãrginče dãiji. Frask yea dãkŕtea burgeãk aplo posko pũt kãrtã. Sãmestañ monšãnk tuzo sezãri moņ čint (*consider all men as your neighbour*), ani sãmestãnk kumok dī; tukã sãrgãr tzãđ inãm meļteleñ.

§ 2. Dative

About this Case as also about other Cases there may be different opinions; for somebody might perhaps say that what I call Nominative is not Nominative, but Accusative, as in Latin *bellum*; or again that in the example: “bãpãk ãpoi = call the father”, the Dative “bãpãk” is used instead of the Accusative; but all these are questions *de verbis*.

Now I see that the Author of the Mahrãtti Grammar really calls Dative what I call Accusative. I have said that the Accusative is equal to the Nominative in inanimate objects, equal to the Dative in animate objects. He says on the contrary that animate objects are put in the Dative. The final conclusion is the same in both ways; yet I prefer the first manner; because thereby the things seem to be more simple, and because the first manner seems to be more satisfactory to the mind; at all events *in dubiis libertas*.

The Dative is used 1) to show purpose or aim; *e. g.* “kiteãk ãiloi? = to what (why) did you come?” “javanãk ãiloñ = I came for dinner”. The second form of the Infinitive in -unčēãk is just this Dative, formed from the Nominative -untso; *e. g.* “to boreunčēãk ãilo = he came to write”. Instead of it we might use also the Original with “pasun”; *e. g.* “fãrikpoņãk, or fãrikpoņa pasun = for reparation”.

2. It is used with many Verbs, with which the use of the Dative is quite natural; yet in our languages we have a different construction. So, as there is no word meaning exactly "have" in Konkani, the Dative is used as in Latin *mihi liber est* = *makā yēk pustak assā*". About this Dative it must be observed that, if the thing possessed, is such a thing of which instead of "I have. . . ." we could not say: *apud me est*, then the Dative is used; if we could say *apud me est*, then very often the Original with "kāḍe or lagiñ" is used. Hence we can say: "makā yēk gār assā = *mihi est domus*"; on the contrary "moje kāḍe yēk pustak assā = *apud me (mihi) est liber*", or "moje lagiñ yēk pustak assā".

3. In some Konkani phrases; *e. g.* "dotorn makā yetā = I know the Catechism, *lit.* to me the Catechism comes"; "makā ugḍās yēnāñ = I cannot remember, *lit.* remembrance does not come to me" *etc.*

4. To show motion to a place, the Dative may be used, though the 1st Locative is also used; *e. g.* "Igårjek vetāñ = I go to the Church" or "Igårjent vetāñ". In the meaning there may be a little difference between Dative and Locative. Some Proper Names are used without any change, to show motion; *e. g.* "āuñ Jeppu vetāñ" = I go to Jeppoo (see above Declension of Proper Nouns.)

5. To show advantage or disadvantage two Datives are used, as in Latin "*hoc tibi commodo est* = yeñ tukā upkārāk poḍtā, *lit.* it falls to thee to benefit".

6. To show for whom a thing is done, and the like, the Dative is used; *e. g.* "this has been done for me = yeñ makā zāleñ", *etc.* This case might be reduced to the preceding.

7. To show time in answering the question: "how many times a day, a week, a year?" the words day, week *etc.* are put in the Dative; *e. g.* "voršāk yēk pāuṭi puṇ Bombai vetāñ = at least once a year I go to Bombay"; in these cases it might be used also in the Original with "modeñ = in the middle, during"; but this is not so exact.

8. To say: "I give something to .." the Dative may be used; yet very often the Original with "kāḍé *or* lagiñ" is used just as I said in the second case.

9. The Dative seems to be used also with the Verb "moṇ = say", if it has the meaning of "call", namely "call by name". The thing which is called by name is put in the Dative, the name itself in the Accusative; *e. g.* "tumiñ yea fatrāk kiteñ mhoṇtāt? = how do you call this stone?" and the same in similar sentences.

10. Price is frequently expressed by the Dative, provided the Verb allows it; *e. g.* "vo sāmān kitleañ Rupoiānk kāṅgelai = for how many Rupees did you take (*or* buy) this article?" But if you use "poḍtā = falls", *or* "lāgtā = is applied", you must use not the Dative, but the Nominative, because the meaning of the Verb does not allow the use of the Dative. So, "takā dhā Rupoi lāgle = it cost ten Rupees", *or* "takā dhā Rupoi poḍle". With these two last Verbs, the thing itself should be put in the Dative; for, translating literally, in our languages too, the Dative of the thing and the Nominative of the price would be used, "to it ten Rupees fell *or* have been applied".

11. The Verbs meaning "to speak, to say" and the like, may be used with the Dative of the person to whom we speak; yet very often the Original is also used with "lagiñ" *or* "kāḍe"; *e. g.* "āuñ tumče lāgiñ uleitāñ = I speak to you", "mestri burgeañ kāḍe vitzārtā = the master questions the boys".

12. Sometimes Dative is used to show place as in the sentence: "tīn disāče vāṭek gelo = *lit.* he went to a way of three days, he walked three days".

13. Finally, we may perhaps call Dative that which (p. 19) has been called Accusative, *e. g.* "rukāk mār = beat to the tree", and similar examples; yet this may be explained also in some other way. (See *ibid.*)

Exercise

Devān amkān kiteāk rātzleāt? Takā voļkunčeāk (*or* voļkunk) ani meleā uprānt sārginčeñ suk bogunčeāk (*or* bogunk). Somia Jezu Kristāčea kālžāk ākmān kelleā pasun fārikpoņ diunčeāk amiñ kiteñ kārīzāi? Amiñ disā modeñ sābār pāuņi tačentz kālīz ani tačea kālžāče seguņ takā bežāizāi, sārṽu vāstu thāiñ tače kušie pārmāņe tzālāzāi ani amčeñ kirkolī kalīz takā dīzāi: tovoļ amkān tačeñ āšīrvād meļteleñ ani bhou vegiñ amiñ seguņā thāiñ (*in virtue*) sompūrņ zateleāuñ; mukhiāzāun tači tzād ājāpāči sālgī meļteli (*familiaritas stupenda nimis invenietur*). Kālikuņāk votzunk kitliñ uorañ lagtit? Pāivāten tzālleār, sābār dīs zāi; āgbōtin sumār dōn dīs zāi. Ani Bombāi votzunk kitleñ zāi? Sumār čār dīs. Kōņāk yeñ vāstur kelāiñ? Makātz. Pātak ātmeāk ani kuđik lukšānāk pođtā. Koņeponāče mānis, sāngtā povitruļ pustāk, ārdejiņiet morteļe. Disāk kitle pāuņi ami Dēvātso āțou kārīzāi? Tanktā titeleñ (*as much as you can*). Dēvāk meļon ātme gāđie gāđien apleñ kālīz Dēvāk bežaitāt, ani yea sauñsārānt astānāni, sārgār tančeñ mon assā. Burgeā, moje kāđe (*or* makā) tujeñ kālīz dī: asseñ uleitā Somi Jezu Krist. Pedru mamā, yea rukāk tumče bašen kiteñ moņtāt? Akāgī? Amiñ vođātso ruk moņtāuñ. Ani teā rukāk kiteñ moņtāt? Sāibānu, makā gottunāñ (*I do not know*). Yeñ bhou sobit pustak: takā kitle Rupoi lagleāt? Yeñ bhou mārāg pustak; sumār pānz Rupoi pođleāt takā. Tasseñ asleār, makā kuši nāñ yeñ pustak molāk kāņeunk.

§ 3. Accusative

First of all, as the Accusative is very often (especially in animate objects) equal to the Dative, sometimes (especially in inanimate objects) to the Nominative, we require some rule to know when the same form is a sign of one case and when of another. This principle may be laid down: According to the philosophy of the grammar, Accusative indicates the direct object of the action expressed by the Verb (from *accu-*

sare); the Dative denotes the indirect object of the action of the Verb, or the object *cui accidit*, or to whom really or metaphorically the action of the Verb (which directly aims at the word put in the Accusative) is indirectly given (from *dare*); e.g. "God has given His Son to the world"; *Son* denotes the direct object of *has given*; *to the world* denotes the thing *cui accidit* or *cui datur*, to which is given the direct object of *has given*. Of course I do not speak of any kind of Accusative and Dative, but of that Accusative and of that Dative which are *simpliciter* and, I may say $\kappa\alpha\tau\text{-}\xi\epsilon\lambda\omicron\chi\eta\nu$, Accusative and Dative. Hence I do not consider here the Accusative and Dative governed by Postpositions *etc.* Moreover this fundamental principle may be somewhat modified according to the nature of the different languages, e.g. in English we say "I study the Latin Grammar", whereas in Latin they say "*Studeo Grammaticae Latinae.*"

Hence we may draw a corollary, *i.e.* that it is more agreeing to the above principle to say, "Accusative of animate objects has a termination equal to the termination of the Dative," than to say "animate objects are put in the Dative, although they are the direct object of the Verb". For this reason I said (p. 206) that the first manner is more satisfactory to the mind.

After these preliminary remarks, let us see when the Accusative is used. This case is used

1. In all cases in which the direct object of the action of the Verb is denoted, unless there be some peculiar exception. This first point is the same as in other languages; consequently it does not require further explanation. This first point includes, we may say, all ordinary cases in which the Accusative is to be used.

2. According to the above principle we should also consider as Accusative the two first cases considered on p. 205 as Nominative; because although their form is equal to the Nominative, yet the meaning does not allow us to call them Nominative.

3. To express time in answering the question how long; *e.g.* “the war lasted three years = zuz tīn vorsaṅ urlēñ”.

4. To express space or measure to the question “how high”, “how broad”; *e.g.* “this field is twenty feet long = vo gādo vis fuṭi lāmb”.

Exercise

Burgeā, kiteāk āz titlo toḍou kārṅ ailāi? Bāpā, āz iskul¹⁾ saḍe tīn uoraṅ urlāñ. Phoṭ mārtai; keḷḷuloi. Niṅ, bābā: āuñ phoṭ mārināñ, mēstri kāḍe vitzārā. Vāgo rāu, nakāzālle sāngnakā: phoṭ tuja, toṅḍār distā. Antoni, makā yēk pēt zāi. Sāibānu, kedi vōḷ lāmbāi, ani rūndai? Tīn vāri lāmb ani dēḷ vār rūnd. Kālḷeñ, Sāibānu; poise diā, foliñ, kiḷe ani yer sāmān aḍunk. Fāḍpoši vāur kārṅakā; sārkeñ kārināñzaleār, āuñ tukā sambal kāiñ disonāñ. Zāit, Sāibānu; Anton kedintz fāḍpoši vāur kārināñ. Foliñ aḍleānt, puṅ tanči lāmbai pāvānāñ; ani sã Rupoi diā, kuši asleār. Ah, lutčēā, tūñ naḍi kārtai, dillo duḍu tḗḍ zātā.

§ 4. Instrumental²⁾

This case is used:

1. To show the *agent* in the tenses of passive meaning (or of passive construction) of the Transitive Verbs (see below those tenses); *e.g.* “Devān amkāñ rātzleāt = God has created us”; “Burgeān taṅte keleāt = the boy has done mischief”.

2. In some tenses of the Neuter Verbs (see those tenses below); *e.g.* “āuveñ votzazāi = I must go”, “āuveñ votzunk gārḗ assā, = *lit.* by me to go is required; in Latin = *a me iri necessitas est*”; “tāneñ votzayet = he may go”.

¹⁾ The Konkani word would be “vidyā-sāl” or “vidyā-śāl”, used also in Mah-ratti; “iskul” is entirely foreign and not a good word. I use for the present this and also some other foreign words only because they are often used; but they are a corruption of the language.

²⁾ For the sake of convenience, I speak in this paragraph not exclusively of Nouns, but also of other parts of speech. This remark must be applied to other paragraphs too.

3. To express cause or instrument; *e. g.* “to takā tālvārin mārtā=he kills him with the sword”, “to monis ariče piden melo=that man died of palsy”.

4. To express the material out of which a thing is made, although in this case the Adjective may also be used; *e. g.* “Dēvān amči kuḍ mātien' keleā=God made our body out of earth”.

5. To express manner; *e. g.* “mānān ulei=speak reverently”, “mānān kāṅge=receive with honour”.

6. To express direction; *e. g.* “to teṇeñ gelo=he went in that direction”, “to yeṇeñ gelo=he went in this direction”; (these two words “teṇeñ, yeṇeñ” are irregular Instrumentals); “tea margān gelo=he went through that way”. In this case sometimes the 2nd Locative or the Dative are used; *e. g.* “Bādḡāk=at the North”, we may say also “Bādḡān”.

7. To express the relation through a place; *e. g.* “go through the town”. Yet here we must use the Instrumental, not of the Substantive, but of the derived Adjective in *-lo* or in *-tso*. With the Substantives usually the Adjective in *-ntlo* is employed, with the Adverbs sometimes the derived Adjective in *-lo* is used, sometimes the derived Adjective in *-tso*. The Pronouns of the 3rd Person (*to, o*) have an irregular Instrumental to express going through a place (see above para. 6). Examples for all these cases: “to šerāntleān gelo=he passed through the town”; “rāy angāčeān vetā=the king goes through here”; “to mukhāveleān vetā=he goes before (*i. e.* through a place which is before)”; “poisleān vetā=goes through a distant place”; “tāntleān votz=go through that place”, “āntleān votz=go through here” *etc.*; “teṇeñ, yeṇeñ votz=go through that, this (place)”. See about the Adjective in *-ntlo*, p. 54.

As regards Adverbs, when is the derived Adjective in *-lo* to be used, when the derived Adjective in *-tso*? Some Adverbs have the corresponding Adjective in *-tso*, some in *-lo*; hence if the Adverb has the Adjective in *-tso*, this Adjective is to be used; if the Adverb has the Adjective in *-lo*, this second

Adjective is to be used. Very seldom or never an Adverb has two different corresponding Adjectives, *i. e.* in *-tso* and *-lo*. In the Chapter V. Part II. the derived Adjectives are given; the Adjectives in *-lo* are more frequent: I mean to say Adjectives derived from Adverbs of place.

With the Substantives, we might use, I think, also the pure Instrumental; *e. g.* “šerān” instead of “šerāntleān”, although perhaps not so correctly. I think also that as to Adverbs, the rule given here should be observed also to express direction put under para. 6; *e. g.* “paṭleān votz = go behind.”

8. The Instrumental is used also to express how much one thing is superior to another; *e. g.* “yeñ lugaṭ tea lugaṭ prās tīn vāriṇiñ lāmb = this cloth is three yards longer than that cloth.” In this case we might use also the Dative or, still better, the Accusative.

9. If a Verb is in the Negative Necessary Mood with “nozo”, then the *agent* or the person to whom something is impossible, must be put not in the pure Instrumental, but in the Instrumental of the derived Adjective in *-tso*; *e. g.* “bāvāčān nozo = it is impossible to the brother”; “mojeān (*or* mojāñ) nozo = it is impossible to me”.

This and the form under para. 7 are the forms of which I spoke in Part II. Ch. III. § 1. Observations 8, 9.

There are some Adverbs which express direction by themselves; *e. g.* “thāiñ = thither”. These Adverbs may be used without any change, although we might also say “tāntleāñ” instead of “thāiñ”

Exercise

Moja Dēvā, āuveñ sārgāčēr ani tuje mukār pātak kelāñ, bógós, Somia; tuzo pūt moṇunk makā fāvo niñ. Pāṭie, Devān tujeñ pātak bogšilāñ; yea mukār pātak sukoi. Monšān kiteñ kārizāi sompūrṇ zāunk? Sāmest vāstu ikun, Jezu Kristātso paṭlāu kārizāi. Tumiñ sāngā-nakāt; amčeān nozo; kiteāgai moḷeār, Devān amkañ ādhār dileār, sākāṭ vāstu tanktāt. Sā-

krān rāvāzāigī? Tāneñ vōtzayēt, tačeñ kām zālēñ. Naiñt¹⁾ sisār assā; ani lokāk vāiṭ kārtā; kiteāk tumiñ tikā bānduken mārinānt? Bietātgi? Phālea aitārā amčeñ mostak yetolo,²⁾ amiñ takā mānān kāṇeizāi. Sipoian Somia Jezu Kristāči kādṽal tālvārin papsilā, tantleñ rāgat ani udāk bājir sārļāñ. Burgo kāinče piḍen melo? Tāpān. Khāinče dikān Goyiñ assā? Goyiñ Koḍiālā bādḡān assā. Koḍiālboilāk vōtzunk yeā mārgān (*or* mārgār) vōtzāyetgi? Teñeñ vōtzāyet, yeneñ vōtzāyet; dōni Koḍiālboilāk vortāt. Bombāi vōtzunk Goyāntleānt vōtzazāigī? Niñ, āgboṭin niṭ Bombāi pāvayēt. Ratnāčea Tāsildārātso sambal kitleāñ Rupoianiñ Kadrāčea Tāsildārāčea sambalā vorn tsāḍ assā moṇ āuñ sārkeñ nēpañ.

§ 5. First Locative

Usually the Grammarians of Indian languages do not distinguish between 1st and 2nd Locative; yet I was obliged, for the sake of distinction, to distinguish them, 1) because the termination is different, as every one knows, 2) because the meaning is different. As to the 2nd point, we may say that the fundamental meaning of the 1st Locative is *in* (not considering whether this *in* means on the surface) and *inside*; whereas the fundamental meaning of the 2nd Locative is *upon*. Yet it is true that in some cases, as to the meaning both cases can be used indifferently, because *extrema se tangunt*, or also sometimes the fundamental meaning does not appear clearly, as it happens also with some other cases.

The first Locative is used:

1. To show that a thing is in a place, as I said above; *e. g.* “to kuḍānt assā = he is in the room”. Yet, this is not always expressed by the Locative; for this may be also expressed by “thāiñ” and “bitār”. Though I cannot yet explain the exact difference between these three particles, I think we

¹⁾ Strictly speaking, we should write “naiñt”. Cf. p. 32. para. 3.

²⁾ Although “mostak” grammatically is Neuter, the Verb is put in the Masculine Gender, because the meaning is Masculine.

might say perhaps thus: The first Locative means to be really in a true physical place, not considering expressly that the place is surrounded; it expresses also *inside*; “thăiñ” means more commonly a metaphorical place; *e. g.* “Dēvā thăiñ kitle zōṇ assāt? = in God how many persons are there?” “ătmeā thăiñ = in the soul” *etc.* “Bităr” is as the Latin *intra*; *e. g.* within two years the building will be finished = don vorsañ bităr bāndăp tirsat”; “gără bităr sāmādān assāgī? = at home is there peace?” Yet in many cases “bităr” and the 1st Locative can be used indifferently; hence it is impossible to establish a complete difference between these three manners. As already mentioned, -nt becomes -niñ in the Plural (see Part II. Ch. I.). I think, this -nt is just as in Kanarese ્ which is not a word having a certain meaning by itself, but a pure termination to show place; this is one of the reasons, why I made of it a peculiar case.

2. The 1st Locative is used to show motion to a place; *e. g.* “to nādānt vetā = he goes to the village”. Better, use the Dative.

3. It is used to show cause; *e. g.* “to monis tea piḍent mélo = that man died of that illness”. The Instrumental is better.

4. It shows time; *e. g.* “tea disānt = on that day”.

Exercise

Săib gărā assāgī? Vói, to kuḍānt assā. Tāntu kiteñ kártā? Yek kăgad boreitā. Tūñ šerānt¹⁾ vetăigī? Āuñ atăñ votzănăñ. Votănt takā ulăp ailo. Kăiñĉea disănt Somi Jesu Krist yeā souñsărănt yetolo? Nimăñea disă. Yek pătkiān prăĉit kelleănt, boḍve sântos păutăt.

§ 6. Second Locative

The 2nd Locative seems to be the abbreviation of a longer expression, viz. of “voir = upon”. If this “voir” is shortened into r, this r is joined in one word with the Noun. Though

¹⁾ Some say “săr” or “şyăr” instead of “şer”.

“voir” means chiefly upon, yet it is used in many cases in which the Original meaning disappears. This 2nd Locative is used:

1. To show relation of place (upon); *e. g.* “găđiāl mezār assā = the watch is on the table”.

2. To show time in answer to the question “when”; *e. g.* “sānjer = in the evening (Ital. *sulla sera*)”.

3. To show place, as in English *to* or *at*, the 2nd form of this Locative given in the Declension, is used; *e. g.* “mā-dringer vots = go to the nuns”; “dhu āvoiger assā = the daughter is in the house of the mother”; “amger = in our house”; “Tolager = in the house of Tola”; “kòṅāger assā to? = in whose house is he?”

4. With the Verbs “believe, trust, hope” and similar others, the person in whom you believe etc. is put in the 2nd Locative; *e. g.* “Dēvāčēr patie = trust in God”; “Dēvāčēr sātmand = believe in God”.

5. To show place, when we should use *in*, if a high place is meant, or the surface of a thing; *e. g.* “sūriār = in the sun” (Latin *in sole*); yet in this case, sometimes the 1st Locative may be also used; *e. g.* “souñsārānt = in the world”.

6. To show manner; *e. g.* “tea tārār kār = do it in that way” or “tea jinsār kār”.

7. In many Konkani expressions; *e. g.* “porječēr rasvot-kāi kār = reign over the people”.

8. To express “to be present at...or during...”; *e. g.* “misār ašceñ = to be at mass”, “misār = during mass”; “kāmār assā = he is on duty”.

9. This case seems to be used sometimes also in the meaning of “against”; *e. g.* “to mojer uleitā = he speaks against, me”; yet more frequently it is joined with “āđ = against”; *e. g.* “to mojer āđ-uleitā”.

This 2nd Locative is used, I said, under 2, to show time; yet this is not the general way of expressing time, because the general rule is this: to the question “when”, time is expressed a) by the pure stem, *e. g.* “aitārā = on Sunday”;

ð) by the Accusative, e. g. "aitār"; c) by the stem of the Feminine Adjective Singular derived from the Noun, e. g. "aitārāce"; d) by the 1st Locative. To the question "during what time", we use a) the stem with the Postposition "modeñ=in the middle", e. g. "disā modeñ=during the day"; ð) the Adverbial phrase compounded of the Adjective and the Substantive "vé| = time" in the 2nd Locative; e. g. "rātce vēlār = during night". To the question "within what time", a) the stem with the Postposition "bitār" is used, e. g. "tīn vorsañ bitār= within three years"; ð) or the 1st Locative.

Sometimes the time is expressed by the Adjective, which agrees with a Substantive with which it seems not to have a strict relation of agreement; e. g. "tāneñ aitārātso vaur kelā=he worked on Sunday, lit. he made work of Sunday".

Exercise

Mezār luğaḡ gallāiñgī? Galtāñ. Suriār kiteñ assā moṇ, amkāñ sārkeñ kālñāñ: zikpi mānis moṇtāt, suriār sābār kātāñ assāt. Kitleañ uorāñcer amiñ yēzai? · Dāñparā yā sāñjer. Amiñ Devā kurpā sām̄baḡtāuñ moṇasār, Deu amger rāutā. Pātkiānger Deu rāutāgī? Rāutā, puṇ iṣṭa bāri niñ. Tuzo pūṭy khāiñ assā? To seireānger assā. Tūñ khāiñcea gārānt assāi? Āuñ Porbuger assāñ, mozo bāu Kām̄tiger, moji boiṇ Nāikāger, moji māusi Šeṭiger, mozo sentur Šeṇāiñger¹). Somi Jezu Krist vaur kār̄talo, teātz jinsār tūñ vaur kār ani asseñ sompūr̄ zatoloi. Zōkōṇ Jezu Kristācer sāt̄māndināñ, pātienāñ ani tātso mōg kār̄ināñ, takā zārti zāun zāli.

§ 7. Original

This, as I said on p. 11, is a new Case *quoad vocem*, not entirely *quoad rem*; because it is what is called in Kanarese *crude state*, although the Konkani Original seems to be more extended and used much more than the Kanarese crude state (which is not a peculiar case); hence we can make of it a particular case. I see now that in the Mahrāṭṭi Grammar

¹) These five names: "Porbu (or Probu), Kām̄ot, Šeṭ, Nāik, Šeṇai" are the names of five classes of persons; their original meaning seems to have been "lord, cultivator, merchant, warrior, writer". Even now the families are often called by these names.

the Original or crude state is included in the Vocative. As for me, I prefer to make a peculiar case; because the meaning is quite different from the meaning of the Vocative. If the same termination were a sufficient reason for making of two different cases only one case, then in Latin too we should make, *e.g.* of the Dative and Ablative Plural one case, because in all Latin Declensions the Dative and Ablative Plural have the same termination.

This case is used:

1. We may say with nearly all Postpositions, because, a few excepted, these are added to the stem, *i.e.* to the Original.

2. With the Comparatives, *i.e.* the Noun preceded by “*präs, vorn*” *etc.* is put in the Original; *e.g.* “*mönsāñ präs Dēvātso mög kärizāi*=we must love God more than men”.

3. Instead of the Genitive when this is not converted into an Adjective; *e.g.* “*Dēvā kurpā*=divine grace”.

4. With compound words, *i.e.* if two Nouns are joined as one word, the governed Noun is usually put in the Original. See Part III. Chapter VI.

5. If many Nouns, which should be put in a certain case, come together, only the last is put in that case, the preceding Nouns are put or may be put in the Original (see p. 16, para. 9).

6. If a Proper Noun in an oblique case has an apposition, the first Noun is put in the Original (sometimes in the Nominative); *e.g.* “*Loreñsa (or Loreñs) Säibāk*”, or, seldom, “*Säibā (or Säib) Loreñsāk*”; “*Ankuāri (or Ankuār) Märiek*”; “*Koḍiāla (or Koḍiāl) šerānt*”; but in the Nominative only “*Loreñs Säib Koḍiāl šer*” *etc.* (see p. 39, note).

7. In some Konkani expressions, *e.g.* “*gārā votz* = go home”, “*gārā assā*=(he) is at home” *etc.*

8. With the Nouns which imply a repetitive notion, *e.g.* “*every month*=*moineā moineāk*”, “*every year*=*vorsā vorsāk*”. In such cases the Noun is repeated just as with repetitive numerals, except that here the whole Noun is repeated and

the first time it is put in the Original, the second time in the Dative. If from these Nouns Adjectives are derived, the first Noun remains in the Original *e. g.* “moineā moineātso= monthly, of every month”.

Exercise

Romā šerānt adiñ purviñ Ćičero ani Ćezār nāvādle zāle. Dēvatso mōg sāmestañ vāstu prās molādig: duḍuā prās, grestkāye prās, bolāike prās, santōsā prās, nāzuk khāṇā prās (*above delicate food*) boro. Dēvā kurpā sāmestānk zāi. Añkuār Māri sārgā ani sauñsārāci rāṇi zāun vortautā. Kōṇ gārā assāgī? Kōṇ nāñ. Dēvā Putrāk sāmestāniñ dimbio gālīzāi, sārgān, souñsārān, yemkāṇḍān. Ankuāri Māriek Gabriēlā boḍveān kābar āḍlyā, tiče kusin Dēvā Putṛy sambāutolo moṇ. Arkanj¹⁾ St. Mingelik Saitānā kāḍe yek zūz assaḷleñ, povitṛy pustākānt sangleā pārmaṇe.

§ 8. Original Case, with “lagiñ or kāḍeñ”

This is called in Tulu, *Communicative Case*; because it is chiefly used when we communicate with others. In Tulu it has a peculiar termination, joined in one word with the Noun. Hence in that language it may be called a peculiar case, but in Konkani it is not so. It is formed like the other kinds of Original (with Postpositions), of which I will speak hereafter, namely, by adding (not in one word) to the stem the above named Postpositions. Yet as it is very frequently used, I will say a few words about it separately. This Original followed by lagiñ or kāḍe, which, for the sake of brevity, we may call Communicative, is used with Verbs meaning 1) to talk or to speak, 2) to ask, 3) to beseech, 4) to inquire, 5) to show relation to another, *e. g.* “my heart is not good with him”, 6) to show possession of a thing, where we could substitute in Latin *apud* (see above). In all these

¹⁾ The pure Konkani word would be “mel-boḍvo” or “ārest-boḍvo”.

cases the person, whom you ask etc. is put in the Communicative Case; yet sometimes the Dative might also be used. Examples “Dēvā lagiñ māg = pray God”; “moje kãḍeñ duḍu nãñ = I have no money”; “Mojeñ mon tãce thãĩñ boreñ nãĩñ = my heart is not good towards him”.

Exercise

Dēvā lagiñ māg, ani to tukā tujā monãḥeo kuḥeo dãdos kãrtolo. Khãĩñ khãrentz suk meḷta moṇ souñsãrãḥeañ monšãñ kãḍe itzãr nakã, tankãñ kãḷnãñ dekun. Sãng nakã “mojeñ mon tea monšã kãḍe vãĩṭ niñ; mãtrṇ ãuñ taḥe kãḍe uleinãñ; tujeñ mon tukã phoṭãitã; motint ãḍ kiteñ Somi Jezu Krist amḥe lagiñ moṇtã moṇun: “tuje thãĩñ tuja bãvã kãḍe kãĩñ asleãr, tuji kãṇik altãrĩr soḍn, votzun bãvã kãḍe samãdhãn kãr; mãgir pãṭi yeun, tuji kãṇik Dēvãk beṭãitoloji”. Amiñ Pãdri lagiñ sãkṭãñ amḥĩñ pãtkãñ sãngleãr, amkãñ Dēvã thãun tanḥeñ bogsãṇeñ meḷteleñ; aḥe šivãĩ, pãtkãñḥeñ bogsãṇeñ meḷnãñ.

§ 9. Original Case followed by other Postpositions

This is just as the Communicative Case, namely, it is formed by adding, in a separate word, to the stem of the Noun, the Postposition required by the meaning; *e. g.* “Pãtkiãñ pasun māg = pray for sinners”; “Dēvã višĩãnt ulei = speak about God” *etc.*

Here a large field would be open to explain the use of the Original followed by the different Postpositions; but this cannot be done for the present. Only I shall say in general, that the use of the different Originals with Postpositions is suggested, *quoad substantiam*, by the chief meaning of the Konkani Postpositions, although sometimes the knowledge of this chief meaning is not sufficient to know all the uses of the Postpositions; among these Postpositions, “thãĩñ” is one of the most difficult; hence I shall say a few words about the Original followed by “thãĩñ.

The chief meanings of “thāin” are *there* and *in*, as explained above (§ 5). Hence the Original with “thāiñ” is used

1. Chiefly to show the relation of one thing to another. But the Postpositions “kāḍe” and “lagiñ” are also used in this meaning; how can we then distinguish which Postposition is to be used? Perhaps in this way: When we could express in English that relation also by *in* or a similar word, then more frequently “thāiñ” is used; when we could express that relation more properly with the Dative or with the Latin *apud*, then more frequently “kāḍe or lagiñ” is used. Yet these three words are used sometimes promiscuously. Examples: “we have many duties towards God = Dēvā thāin amkāñ s̄abār kāide assāt”; “the children must show to their parents love, reverence, obedience = burgeāniñ apleañ āuvoi bāpāñ thāiñ mōg, mān ani khaltepoṅ dākeizāi”.

2. It is used to show place, not material in the common meaning; *e. g.* “Dēvā thāiñ guṇāñci sompurnāi assā = in God there is fulness of perfections”.

Now I should speak of the Vocative and Genitive: As to the Vocative, it does not present any serious difficulty; about the Genitive I speak in the article on Adjectives, for the reason explained more than once.

Somebody might think it not well done to have eliminated the Genitive, which exists also in Mahrāṭṭi and in Kanarese.

But what use is there in keeping this case, if we can eliminate it? Perhaps the reasons which we have for Konkani do not hold good for Mahrāṭṭi and Kanarese. Are perhaps the cases which remain too few? That we can eliminate the Genitive, nobody who considers the matter, will deny (see p. 11). Moreover I had a peculiar reason to eliminate, *i. e.* the great number of the other cases.

Again, somebody might think that one case which exists also in Kanarese and in Mahrāṭṭi has been omitted, *i. e.* the Ablative, which should express the source whence any thing proceeds, and would correspond to the Kanarese termination ದೆಸೆಯಿಂದ (deseyinda) and to the Mahrāṭṭi उत्त. इत्त.

I answer that we have no necessity to introduce this case in Konkani; because the Kanarese and Mahrāṭṭi Ablative can be expressed either by some case of the derived Adjective in “-ntlo or -lo” (see pp. 54, 199 *etc.*), or by the Original followed by “thāun = from”, or by a similar Postposition.

But somebody might insist by saying: Just what you have put as Instrumental of the Adjective in “-ntlo” should be considered as Ablative.

I answer: If you wish to have it as Ablative, you may keep it; as for me, I see three good reasons for not considering “-ntlo” as a peculiar case: first, it follows the rules of the Adjectives, mostly at least; moreover considering that “-ntlo” as an Adjective, its construction is not so difficult; whereas in the other case it is almost inexplicable; finally, also without this Ablative, we have cases more than enough, if not to overwhelm the mind, at least to make the Konkani Declensions somewhat difficult; so let us avoid at least the cases which are not absolutely necessary.

Exercise

Nimāno dis pāuncea adin̄ s̄abār khuṇa zāteleo moḷabār ani buin̄čer. Dēvā hujir amiñ kiteñ? Kāin̄ nāñ. Atāñ tukā boreñ zāleñ; yeā fuḍe pātak kārnakā, tukā kāin̄ tzād vaiṭ zāinasseñ. Yeā fuḍe to kiteñ kartolo? To vetolo. Sākāt karḷeo vāstu keleā uprānt, amiñ sāngiāñ: upkārāk pādānātulle sākora amiñ. Votzun lesāuñ bāipāṭ kār (*learn by heart*); taḷe māgir inām tukā diviet. Gādiegārā, atāñ gādie patleān rāu. Rūkāñ voir s̄abār sukniñ gāyan kārtāt (*sing*), ani Dēvāk argāñ ditāt. St. Pedruḷe Igārjeḷe dārṇi ponda ani yek buin̄tli Igārḷ assā; thāin̄ s̄abār navādleān monšānceo kuḍi isou kāñeitāt. Vādīlanu, tumḷe khāl asleāñci zātan kāñeyā; kiteāk moḷeār, tumiñ Dēvāk tanḷeñ lēk dizai. Soma Jezu Krista kursa taḷa tin̄ pāuṭi poḷlo. Pātak sorpa bāri tuje poiś kār, ani tukā Dēvāḷeñ āširvād pāuteleñ. Dēvā thāin̄ tēg zoṇ assāt. Bāvānu, ātmea pasun kiteñ kārtāt? Kuḍiḷi lakṣā kāñeitāt, titz puṇ ātmeāci kāñeitātgi? Kurpe bitār mortāt, te sārgār vetāt; mahā pāt-kānt mortāt, te yemkaḍānt vetāt. Igārje bāir votzun, Dēvāḷe aikālleñ utar visārnakāt; puṇ taḷe pārmāne tzālā. Zo-kōṇ Jezu Kristā sangatā luanāñ to simpḷaitā. Zo-kōṇ Dēvā sār-silo vingād zatā, to apleāñ dūsmānāncea gulāmpoñānt poḷtā. Sāmeštañ pasun rāzār kāriāñ. Mogalā Jezuts, Dēvā Bāpā lagiñ māg. Ankuāri Mārie, amāñ pāpiā kātir vinoti kār atañ, ani amḷeā morṇāḷe kāliñ. Moje pasun yeā vadālak ārāmb zālo: makā dāriānt uḷeyā. Jeruzaleñ molleñ šer kainḷeā dikāñ assā? Koḍiāla baḍgā aṣtamti (*north-west*) dikāñ assā. Bombāi thāun Europ pāriant kitle kōs (*milcs*) assāt? Mojāñ sārkeñ sāngunk nozo: āgbōṭin̄ poināk sumār

vīs dis lagtāt; puṇ poinācēā veļār sābār pāuṭi tāruṇ rāutā, drāštāntāk (*e. g.*): Aden ani Portesaid molļeaṇ bāndraṇ kāḍe (*maritime towns*). Pātkāṇ vorviṇ Dēvāk ākmān zatā, ātmeāk sārg antartā; ani sābār yēr dāgd yetāt. Pātak ādarn soukāsai meļcea bādļāk (*or suāter*) tzurtzure ani kāšt ani khānt meļtā. Gārje šivāi aitārā vāur kārunk nozo. Amčēr āḍ yeuncea kārīt (*or šivāi*) Somiā Jezu Kristātso paṭļāu kārunk nozo.

(*Here I add a few examples of Postpositions which govern the Nominative or Dative. See Chapter on Postpositions.*) Kārt (*master*) gārā assāgī? Yedoļ moṇāsār yeunk-nāṇ. Tuzo khāvānd (*lord, master*) dhā uoraṇ thāun tīn voraṇ pāriānt kiteṇ kārtā? Makā gottunāṇ. Ani tīn uoraṇ dārṇ pānz pāriānt kiteṇ kārtā moṇ tukā kaļtāgī? Āuṇ kāiṇ neṇaṇ. Hangā thāun gār pāriyant ani kitleṇ zāit? Yēk ulo, Sāibānu (*a call, i. e. as far as the voice reaches*). Sāraṭān (*by carriage*) Igārṇ moṇasār votzayetgī? Nāiṇ, bābā: pāivāṭeṇ tzālazāi. Bāpai putrāk virōdh assolo, putruṇ bāpāk porto. Zo-kōṇ apleā bāvāk porto tzaltā, to Dēvātso sārkeṇ mōg kārīnāṇ. Saṣṭrāč āḍ ulei-nakā: ani apleā peleāk virōdh tzāl nakā.

Art. II. Adjectives

§ 1. Adjectives in General

Generally speaking we may say that the Adjective is very frequently used, though there are not many original Adjectives. A general rule might be perhaps as follows:

Whenever a word does not express a substance, but affirms or denies only a quality or a similar thing of another, the Konkani language prefers to use the Adjective in *-tso*, *-tōi*, *-tōeṇ*, or *-lo*, *-li*, *-leṇ*, though in our European languages another part of speech is used. Hence the Adjective is used.

1. To express the Genitive; for, the Genitive expresses something of the governing Noun; *e. g.* “bāpācēṇ gār = the house of the father”, the words “of the father” answer to the question “what father?”

2. To show origin; hence usually the Adverbs of place or time are converted into Adjectives, if they are used to explain in some way the Nouns; *e. g.* “this man is of here”; in this example the Adverb “of here” is like an Adjective of “this man” hence the Adverb is changed into Adjective “vo monis hangātso”; or, to speak more simply, if we have in English the Adverb preceded by “of”, in Konkani we make an Adjective of it, adding *-tso*, *-či*, *-čēñ*, or *-lo*, *-li*, *-leñ*, which, of course, must agree with its Noun, according to the general rule. There may be some exceptions to this rule.

3. Some other Adverbs or adverbial phrases, or a Noun with a Preposition are often translated in Konkani by an Adjective, if they are an explanation of some Nouns. Thus “aitārātso vāur = work on Sunday, servile work”; “dusreāntso rāg = anger against others”. In both examples the Nouns with the Preposition are like Adjectives, though not grammatically. Yet we could say also: “aitārā vāur kār = work on Sunday”.

4. Adjectives are used in many elliptical sentences; for, they qualify a Noun not expressed. Thus “rātče = during night”, here “veļār = in time” is understood; “sonoārāče = on Saturday”, here too “veļār or dis = day” is understood.

5. The Adjectives in *-tso*, *-tői*, *-tčēñ*, (usually the Neuter Singular) are used in sentences corresponding to the Latin *consulis est providere reipublicae, hominis est errare*; *e. g.* “tzukēñ monšāčēñ, puñ pāt kānt rāunčēñ koṭeponāčēñ = to fail is human, to persevere in sin is wicked”.

6. The Adjective (or Genitive) is used also often to show the material out of which a thing is made; *e. g.* “mātiētso = of earth, earthen”.

7. The Genitive or Adjective is used when in Konkani the Verb is compounded of a Verb and a Substantive and, translating it literally, we should put the Substantive, which is the direct object of the Verb, in the Genitive; *e. g.* “I explain the doctrine”, “explain = vivor sāng, *lit.* say explanation”;

hence we should say: “I say the explanation of the doctrine = dotornitso vivor sangtāñ”; yet this rule is often not observed by common people.

8. The Adjective is used when some Pronoun or Adverb is followed by the Particle “bāri=as”, Latin *instar*; as this Konkani Particle usually is not joined to Adverbs or Pronouns, the Adverb and Pronoun are changed into an Adjective; *e. g.* “ādlea bāri = as before”; “amče bāri=as to us”.

9. Instead of the corresponding Noun, see p. 15, para. 3.

10. With the Adjective “sārko” and the like; *e. g.* “tače sārko=similar to that”. Yet we may also say “takā sārko”, especially if it means “similar to him”; but “Dēvā-sārko” is more common than “Dēvāče sārko”.

In all these cases more commonly the Adjective in *-tso* is used, seldom the Adjective in *-lo*. Yet properly speaking, there is some difference between these two Adjectives. The 1st has the meaning of the above explained cases, the 2nd in *-lo* seems to express, we may say, a local quality or, more clearly, the Adjective in *-lo* seems to be a contraction of a whole sentence which shows the place of a thing; *e. g.* “the men who are in the world”; the whole sentence “who are in the world” is like an Adjective of “men”, showing the place in which they are. Hence the whole phrase may be expressed with one Adjective in *-lo* added to the 1st Locative. Thus we get “sauñsārāntle mānis.” Yet sometimes this could also be expressed, although seldom, by the Adjective in *-tso* or by translating literally the whole phrase. Nay, sometimes we meet still bolder contractions; as we have seen two Postpositions joined together (see p. 153, *n.* 6), so we might form similar Adjectives; but they are not in common use.

Remarks: a) We have seen that often our Adverbs are expressed in Konkani by Adjectives. Sometimes just the contrary happens, viz. our Adjectives are expressed by Adverbs. This is the case, when our Adjective is a predicate as in “*homo est*

mortalis” and we might change it into an Adverb without any detriment to the meaning, then, I say, in Konkani the Adverb with the Gerund in *un* may be used; *e.g.* “be firm = *tirzāun rāu = lit. remain constantly*”.

δ) The Genitive follows the rules of the Adjectives, keeping, however, some signs of a Noun especially in some points of the concord. The first sign is this: a Pronoun which refers to a preceding Noun converted into the Adjective, follows the Gender of that Noun, although regularly it should follow the Gender of the Noun with which that Adjectival Genitive agrees; *e.g.* “...*et memorari Testamenti sui Sancti quod juravit* (Luc. i. 73) = *ani pārmānāṭso ugḍās kārunk jeñ tāṇeñ keleñ*”. The 2nd sign can be found on page 52, para. 1. The 3rd sign is to be found in the construction or *collocatio verborum*; because the Genitive converted into an Adjective is indeed placed before its Noun, at least usually and in the common cases; yet if there are other Adjectives belonging to the same Noun, more frequently it is put before them, as if it were a Noun; *e.g.* “a sign of charity = *mogātso yēk gurtu, lit. charitable a sign*”; whereas we would say “a charitable sign”. So also “*Dēvāciñ bhov vortiñ dēṇiñ = the very sublime gifts of God, lit. the Divine very sublime gifts*”. I need not say that although the Konkani Genitive grammatically can be considered for the sake of facilitating its construction as an Adjective, as to the meaning it may differ from common Adjectives, as in the above first example, there is some difference in English between “a charitable sign” and “a sign of charity”; yet in Konkani the same word and the same construction can be used in both cases. This little difference as to the meaning may be a reason for distinguishing the Genitive-Adjectives or Adjectival Genitives from the other Adjectives, but cannot be a reason for making of it a peculiar case with the only advantage of making, I may say, an inexplicable and imaginary case.

§ 2. Adjectives in Particular

In the first place we should speak of the Genitive-Adjectives; but as they have nearly the same construction as the common Adjectives and are in some way general, so we have put them in the preceding paragraph. Those which I am going to speak of in para. 1, are also in some way general, yet they present some peculiar difficulty; hence we can speak of them here.

1. *Adjectives derived from Postposition*

This point which has been touched upon (pp. 54, 153, *n.* 5) must be now particularly explained, although it is contained in the above general rule. An easy, although not very scientific, rule may be this: A Postposition is changed into the corresponding Adjective wherever the Adjective can be substituted without detriment to the meaning; *e.g.* “who among you has stolen my watch?” Here we may change, not in English but in our mind, that *among* into an Adjective of *who*; hence we say “*tumče bitārleān kōṇeñ moji gāḍiāl tzorlyā?*” See their construction on page 199, para. 8.

More scientifically we may express the same thing as follows: When a Postposition with its governed word explains like an Adjective, some Noun etc., this Postposition with the governed word is converted into an Adjective.

When is the Postposition with its governed Noun to be considered as such an Adjective? This is the difficult and practical point. From many examples which I considered, I think we can draw this rule, which alone is sufficient for the right use of this kind of Adjectives in the common cases: the Postposition can be changed into the corresponding Adjective, whenever this Adjective could be resolved into a relative sentence. This relative sentence would consist usually as follows: the Relative Pronoun which refers to the Noun affected by that Postposition-Adjective, the Verb “to be” in the tense required by the meaning, the Noun governed by the

Postposition, finally the Postposition itself. Examples will explain what I now said. There are some cases which seem not to be explained enough by this rule; yet I think it holds good for all cases, although not always very clearly. Examples: “go before me”; here we must say “mukār”, not “mukāvelo”, because we cannot resolve “mukāvelo” into a relative sentence. If we said “mukāvelo votz” the meaning would be: “you who are before me (lo the relative sentence!) go”; “who among you can suffer everlasting pains?” Here we can use “bitārlo”, because we can resolve that “bitārlo” into a relative sentence, *i. e.* “which man, who is among you, can” *etc.* = kōṇ tumče bitārlo sasnāče kaṣṭ sosit?” Now I put some other examples to show the application of the rule; the reader himself will make the application. “The birds are singing upon the trees=sukniñ rukañ voir gāyān kārtāt”; “let the man come down from the tree=to mānis rukā voilo deundi”; “the men in this place are frugal=yeā gāvāntle mānis hāl-tān khātāt”; “in this place there are many learned men = yeā gāvānt sābār sikpi mānis assāt”; “put a hurdle before the window=zanelā mukār yēk izāi gāl”; “that hurdle before the window prevents light=zanelā mukāveli izāi uzuāḍ kāḍtā”; “come after me=moje pāṭi ye”; “he who comes after me shall come before=moje pāṭlo mukār yeundi”; “he came down from the mountain=porvotā voilo deunlo (he who was upon the mountain)”; “go away, O devil, from that man=teā mon-šā voilo votz, bütā”.

When the Adjective in -ntlo, instead of the Adjective in -lo or -tso, must be used, can be known from § III. p. 54 *etc.* Again, when the form -ntleān (Instrumental) must be used, can be known from § 4, para. 7, p. 212 *etc.* By the above explanation also the construction of these Adjectives has been facilitated.

For further understanding of this rule see page 171, para. 4. Something more about this point will be said perhaps in Art. VI.

Remark that not all Postpositions, *e.g.* “thāun”, have a corresponding Adjective commonly used; then necessarily the pure Postpositions must be used. A similar thing happens with the Adverb. See derived Adjectives in Part II. Chapter V.

Remark finally that the use of the pure Postposition instead of the Adjective seems also allowed, although perhaps not so correctly and so elegantly.

2. *Adjectives corresponding to the Latin Adjectives in...bilis*

The touchstone, we may say, of a Konkani scholar is the right use of the Adjectives corresponding to the English *divisible, impermeable, inflammatory* and the like, and to the Latin Adjectives in...*bilis*. In Part III. Ch. V. their derivation has been explained, *i.e.* by “sārko”. Yet sometimes this “sārko” does not suit, or we get too long words especially in the negative form. Then we may use other forms, *i.e.* the Participial Adjectives in -so; *e.g.* instead of “riganāñ-sārko = impenetrable”, we may say “riganāñ-so”. This Participle has not been given in Part II.; yet it is also used, and has nearly the same meaning as “riganāñ-sārko”. We must not confound this -so with the quasi-diminutive -so, although the spelling is the same. Moreover we may use the Gerundive in -tso (affirmative) and “-tsonāñ” (negative); but the meaning is not entirely the same; the meaning of these Adjectives is best rendered by the Latin Gerundives; *e.g.* *amandus, non amandus* = to be loved, not to be loved”. Another way, which, although very elegant, is rather long and not so easy, is to use the Participial Adjectives of the Potential or Necessary Mood. They are formed as I have indicated on pp. 127, 173, *note*. Their meaning corresponds to the tense to which they belong; *e.g.* “kāriyet assolo = which might be done”; “kārizāi assolo = which is to be done”; “sātmandunk nozo assolo = incredible” *etc.* Yet sometimes it is better to resolve such long Adjectives into Verbs in a finite mood as common people usually do.

3. *Quasi-diminutive Adjectives*

Another kind of difficult Adjectives are the dubitative, the diminutive and the like. These have sometimes a proper word; yet mostly the quasi-diminutive *-so* must be added to them (see Part III. Ch. II.); *e.g.* “improbable” may be expressed in many cases by “sätmandunk nozoso”: “sätmand = believe”, “sätmandunk nozo = is incredible”, “sätmandunk nozo-so = approaching to be incredible”; “dovo = white”, “dovoso = appearing to be white (gray)” *etc.*; “boro = good”, “boroso = somewhat good, or apparently good”.

4. *Adjectives corresponding to the Latin instar.*

Another kind of Adjectives difficult to translate are those which correspond to the English *as* or to the Latin *instar*; *e.g.* “he is as a lion”. The best way is to use the Particle “bäri = *instar*”, preceded by the governed word; yet I have heard also Adjectives formed from “bäri”, *i. e.* “bäriso”. So they say “sivā bäriso mänis = a man like a lion”. I need not say that such Adjectives are not popular. Distinguish this “bäriso” from “bärit” which is used to form some other Adjectives of different meaning; *e.g.* “fälabärit = fertile”, from “fäl = fruit” and “bärit”: “bäriso” comes from “bäri” and the *quasi-diminutive* “so”. We may remark here what has been omitted in Chapter V. that some Adjectives are formed also by adding *-al*; *e.g.* “iṭ = fertility”, “iṭäl = fertile”; and not only by *-est* (see p. 171, *n.* 3) but also by *-ist* or only *-st*, and by some other termination.

5. *Verbal Adjectives*

Rather strange Adjectives are those which etymologically are Verbs, but are used as Adjectives. I mention here these two Adjectives: “yēnāñ zalo = he refused (to come), *lit.* he became ‘I do not come.’” Here “yēnāñ” is used according to the meaning as an Adjective. So also: “Taṇiñ kaiñ zāp diunk-

nozo zali = they could not answer any thing, *lit.* they became incapable of giving any answer". Both Adjectives seem to be indeclinable.

6. *Complex Adjectives*

Sometimes a whole sentence takes the place of an Adjective; this happens chiefly with the Participial sentences. About this later on.

7. *Participial Adjectives*

Here the Participial Adjectives can be mentioned; but we must be very careful in the use of them, because out of the Participial sentences, they can be seldom used properly.

8. *Numeral Adjectives*

Although about the Numeral Adjectives many things should be said, I must limit myself to say these few things.

a) As to the declension, it is true that all may take "añ" in the oblique cases, if joined to a Noun (see p. 61, para. 3); yet they can take sometimes also "i". So we find "dōniñ, tīniñ, čāriñ" *etc.*; *e. g.* "čāriñ vāreāntleān = from the four winds" *etc.* Sometimes they seem to prefer i instead of a in the oblique cases; this happens especially if they are not joined to Nouns.

b) The number "dhā = ten" is often taken in an indefinite meaning; hence "dhā-zoṇ = committee, *lit.* ten persons".

c) Distinguish between "sāt" and "sāṭ", the first is not cerebral; moreover it seems to be pronounced not so slowly as "sāṭ".

d) The vowel ä of sä (6) is short, but pronounced slowly. This and the preceding example show that there are really two ä and two ā, as stated on page 191. If perhaps these two examples are not sufficient to persuade my reader, he must know that there are many other examples, clearer than these two.

e) Some pronounce the vowel eñ after uṇ for 29, 39, *etc.* The full form would be really "yēkuṇeñ tīs" *etc.*, and seems also to be better, as hinted on page 60, although in the list of the numerals that eñ by chance has been omitted in 29.

9. Comparative and Superlative

Here I will put some difficult cases. If two Adjectives are compared, the common rule is not suitable; *e. g.* “he is more holy than learned”, we should say according to the common rule: “zaṅteā prās bhāgivont”, or “zaṅteāčeāki prās bhāgivont”; but this is not used; we must change the sentence in some way: I say “some” because there are many ways; so the above example may be rendered thus: “kitlo zaṅtogī, tačeāki bhāgivont = *lit.* how much he is learned, above that holy”; or “to zaṅtoi, puṅ tsāḍ bhāgivont = *lit.* he is learned indeed, but more holy”. In a similar way, if we have the comparative of inferiority of Adjectives, we may translate it, changing the sentence somewhat. The comparative of equality is best rendered by “kitlo—titlo = as much—as much”; *e. g.* “he is as much learned as holy = kitlo zaṅto titlo bhāgivont”.

The English “too much” is expressed with “tzāḍ” (pronounce nearly “tzāḍḍ”); *e. g.* “that is too much = yeñ tzāḍ”. This word is used especially with the comparatives of a form somewhat different from the ordinary one, when, namely the thing in which one term is compared with the other is not expressed but understood; *e. g.* “A. is more than B. = A. B. vorn tzāḍ”. I heard, as far as I remember, this “tzāḍ” used, although the comparative has a common form, just as we would use “more”, and as “ādik” is sometimes used (see p. 65, *b*). The same word “tzāḍ” is used to express the English “too long, too short, too bad *etc.* = tzāḍ lāmb, tzāḍ moṭvo, tzāḍ vāit”.

Another not easy mode of forming the comparative is to use “ani”. The first meaning of “ani” is “and”; yet in some sentences it seems to mean “more”; or we may suppose its meaning to be this; because its construction is as if its meaning were “more”. It is used especially when the terms of comparison are not distinctly expressed; *e. g.* “there is something more (than you believe) *etc.* = “ani kǎi assā, *tit.* = there is also something”. It corresponds to the Latin *et* which in some

cases means *etiam* or *adhuc* and may be used in a similar way to the Konkani “ani”. In one word, the construction of “ani” is similar to the Latin construction of *et* when it has the above meaning.

Another form of the comparative compounded of this “ani” is “aniki”. Etymologically it seems to be derived from “ani” and “-ki” used sometimes instead of “vorn” or “prās” (see p. 65). Its meaning seems to be that of an Adjective, which in itself is comparative and corresponds to the English “some more”; *e. g.* “aniki utrañ moṅ = say some words more”. We might render it in Latin thus: *adhuc supra (ea quae dixisti) verba dic.* It is indeclinable.

As to the Superlative I mention here the mode of expressing such a degree by repeating the same Adjective; *e. g.* “boro boro = very good”, (the first Adjective is pronounced with pathos), which mode is used also with Nouns, as in Hebrew.

Among the modes of strengthening the superlative and comparative, I mention here only *a)* “sārivin = without comparison”, *e. g.* “sārivin boro = incomparably good”; *b)* “voir = above”, *e. g.* “deki voir = *lit.* above example”, or “so high that he cannot be imitated, *or* inimitable”; *c)* “tzāḍ = much”, *e. g.* “tače prās tzāḍ budhivānt = he is much wiser than he”; and *d)* “jiv soḍn = *lit.* giving up life”, *e. g.* “jiv soḍn khāuñtso = eating very much”. This last mode is often used, but rather with Verbs and Verbal Adjectives, for animate objects, and in certain sentences only.

Exercise

O mānis hangātsogī pārki? O mānis hangātso niñ; zaleāri, hangāci bhāš tzālti uleitā. To mānis khāiñ thāun āilo? To Ritan šerāntlo āilo. Ritan šer khāinčea gāvānt assā? Kālpāṇa molleā jilleānt. Pāusāče veļār (*or* pāusānt) lok kostāt, gimāčeā veļār pik luntāt. Tujeñ kām kiteñ, burgeā? Mojeñ kām siunčeñ. Disātso sāmbaļ kitlo? Čār aṇe kül, Sāibānu; kaštān

yeā vorviñ mojeañ burgeānk postāñ. Hält nastanāñ khāunčeñ monzātičeñ; mitmerin khāunčeñ monšāčeñ. Yeñ aidān kassa-leñ? Yeñ aidān mātiečeñ; teñ bangārāčeñ. Tumče bitorlo kōṇ yemkaṇḍāntso uzo sosit? Somi Jezu Krist sārgā voilo deuñlo. Bāpui apleān burgeāñ lagšilo pois sārlo. Kumsārā vorviñ Deu yeke jinsiñ ātmeā voilo Saitānāk sōdaitā. Sāme-stāntso¹⁾ mōg kārizāi, sāmešt mānis amče bāu dekun. Dusreāntso rāg aileār, Somia Jezu Kristāče kāšt niāl ani tači dék kaṇe.

Art. III. Pronouns

§ 1. Pronouns in General

1. All Personal and Relative Pronouns add one *a* to the *k* by which the Dative and Accusative of Nouns are formed.

2. In the Pronouns the Accusative is more frequently equal to the Dative, although used sometimes for inanimate things. (*Cf.* pp. 12, 17, *etc.*)

3. The Original does not exist pure; what has been put in Part II, Ch. III. as Original followed by Postpositions, is not the pure but the derived Original, *i. e.* of the corresponding Adjectives. Yet in the Pronouns of the 3rd Person and in the Relative Pronouns and in some others too a kind of pure Original occurs; but it is not commonly used except when followed by some Postpositions; hence we can say that the pure Original does not exist; the Original followed by Postpositions exists in some Pronouns; in some others the derived Original is used.

§ 2. Pronouns in Particular

1. Personal Pronouns

a) The Personal Pronouns usually are not omitted, if they

¹⁾ If the Adjective or Participle is used as a Pronoun, it takes the termination “-tso” of the Genitive or Adjective as a Noun; this takes place although the Adjective itself be derived by the addition of “-tso”, then it takes this termination twice; *e. g.* “kārčeāntso vivor = programme”.

are the subject of a sentence, except in some peculiar cases, *e. g.* in some interrogative sentences, *etc.*

b) Among the Pronouns only “āuñ” seems to have two roots, one in the Nominative, Instrumental and perhaps Vocative, the other in the other cases. Compare its declension.

c) The Personal Pronouns are used when in English the derived Adjectives would be used as in this and similar sentences: “my head is turning = makā mātēñ guvntā = to me head is turning”. Yet we may use also the Adjective.

d) The Pronoun *o* of the third person, or Demonstrative Pronoun, if you like to call it so, must be used besides, to fix the attention chiefly when it is joined to the Relative Pronoun, as in this and similar sentences: this is the man whose house is burnt = to mānis zāčēñ gār lāsleñó, *lit.* that man whose house burnt, is this”. Here that “to” seems to be only a kind of article; hence we could translate also thus “the man whose house burnt, is this”. About this “to” remark that it seems to be used sometimes really as determinate article; *e. g.* “āuñ vortautāñ to khāro gouḷi = I am the good shepherd”.

The Adjectives derived from the Personal Pronouns, chiefly those of the 3rd Person, have been explained in Part II. Ch. III. Here only remark that the table on p. 74 gives the combinations only of one or mostly of two (as Masculine and Neuter are equal), derived Possessive Adjectives, and even these are incomplete, because by chance the Singular “tantso, tanči, tančēñ” have been omitted, as you may see from p. 73 in which “tantso” is given. Besides those combinations of the Masculine (and Neuter, equal to the Masculine) Gender there are as many combinations of the Feminine “titso” which is put on the same page 73. Further from the Proximate Pronoun *o*, *i*, *yeñ*, are derived “atso, ači, ačēñ” (from *o*, *yeñ*) and “itso, iči, ičēñ” (from *i*); each of these two derived Adjectives has the same combinations as “tatso”; consequently altogether we have 48 (if not 60) combinations, and these are not only theoretical but also practical. Yet if we keep in our mind the rule given

on p. 74, the great number of combinations will not overwhelm our mind, but only show the fulness of the Konkani language, called by some, poor and good for nothing.

Now I give some examples to show the application of this rule: “This is my mother; her love towards me is very great=ī moji māi, itso mōg bhov vōḍ”; “this is my father, his name is Peter =uo mozo bāpui, ačeñ nāuñ Pedru”; “this is my brother, his age is 20 years=uo mozo bāu, ači pirāi vīs vorsañ”; “those men are my friends, their house is far=te moje išt, tančeñ gār pois” etc.

2. Relative Pronouns

A peculiar and distinct explanation would be required for the Relative Pronouns; yet the most difficult things about them are connected with the Participles; hence for the sake of brevity we will speak of them more distinctly later on. For the present let us say only a few words. First, instead of the Relative Pronoun 1) the corresponding Participle, as in Latin, or 2) the Demonstrative “tātso” is used, or 3) the Relative Pronoun is simply omitted; this last case takes place especially in correlative sentences. Examples: “he who commits evil, hates his own soul =vāiḥ kārtso mānis aplo ātmo kaṇṭaltā”=in Latin “*Faciens malum odit animam suam*”; or according to the third way we may say: “vāiḥ kārtā, to aplo ātmo kaṇṭaltā=*lit.* (he who) commits evil, that (man) hates his own soul”. This “kārtā to” is that Participle of which I said (Part II., Ch. III., Art I. § 2.) that it is not a true Participle. The second manner cannot be used in the above example, but only in this and similar sentences: “the tree, the roots of which are long, is very large =ruk tačiñ pāḷaṅ lāmb, bhov vōḍ”. In the 3rd case, the construction is as if the Relative Pronoun had not been omitted: this is the most simple and exact rule for using the 3rd mode.

As for me I think that this substitution of the Demonstrative to the Relative is only a popular way in order to avoid a less obvious construction, as

happens in our languages, when common people speak. Hence it seems more correct to avoid this mode of substitution.

In order to explain more distinctly this difficult point, let us add a few observations.

a) If in sentences in which Demonstrative and Relative Pronouns occur connected, we use the true Participle, then, in the second part it is not required to use "to"; e. g. "pātāk kārtolo aṇṇāk kaṇṭaltā = he who commits sin hates himself"; yet, I think, we might also use it. With "zo-kōṇ = whosoever", we must use the corresponding "to"; e. g. "zo-kōṇ pātāk kārtā, to aṇṇāk kaṇṭaltā".

b) Though it is quite according to the nature of the Konkani language to omit the Relative Pronoun, yet the sentences are sometimes so complicated that we do not know how to change them into participial expressions; then it is better to keep the Relative Pronoun. On the contrary, sometimes the Demonstrative Pronoun is omitted and not the Relative Pronoun, as in this and similar sentences: "That which you say is true = jeñ moṇtai, khāreñ", as in Latin "*quod dicis (id) verum est*". Again, we may use the Relative Pronoun, but then in the correlative sentences, the Latin construction is preferred (*qui-is*), viz. put first the Relative, then the Demonstrative Pronoun. But here too, sometimes the sentences are so complicated or so arranged, that it is difficult to put the Relative Pronoun first. In such a case, keep that construction which is more natural and clearer; e. g. "tūñ to zo yeuñso assā, zāun vortautāigī? = *an es tu is qui venturus est?* are you he who is to come?" Remark also that the Demonstrative Pronoun can be put at the end, although its Verb be put in the beginning and separated from it; e. g. "jeñ tuveñ deveñ assā, teñ dī"; or "dī tuveñ deveñ assā teñ = give what you owe".

c) In such connected sentences the two connected Pronouns may be in different cases, i. e. the Relative may be in one case, and the Demonstrative Pronoun in another case; and even in this case the Relative Pronoun may be omitted,

though it be accompanied by a Preposition; *e.g.* “to gelo mārog boro=the road on which he went, is good”. “Buddhi prākāṣāk pāule gādie aṇṇak Dēvāk betailo=the moment in which he came to the use of reason, he offered himself to God”.

About these Relative Pronouns remark that they are to be found in many other forms, although somewhat modified; but the fundamental form and meaning always remain; *e.g.* from zo the Adverb “zāin” is formed, which means “where, in the place in which”; “zāiñ āuñ vetāñ, thāiñ tumiñ yeunk nozo=*non potestis venire quo ego vado*=you cannot come where I am going”. This “zāiñ” may be used also instead of the 1st Locative “zantu”; *e.g.* “poḷeyā to zāgo zāiñ takā gāḷlo=see the place in which they have put him”. Again from zo is formed “zosso”, Correlative Pronoun, meaning “as”, Lat. *qualis*, which Pronoun has a suspensive meaning, *i. e.* it requires a Correlative Pronoun. Hence it appears that the sentence in which the Relative Pronoun in its original or derived form occurs, must be a secondary or dependent one; this is the principle which may guide us in the use of this Relative Pronoun.

What has been said about the Adjectives derived from the Personal Pronouns, must be applied, *servata proportione*, to the Adjective derived from zo; here we have at least 24 combinations.

3. Correlative Pronouns

As some of these Pronouns are intimately connected with the Relative Pronouns, a few things about them necessarily have been said in the preceding para.; here they must be explained more distinctly.

First of all let us explain the distinction of these Pronouns into Proximate and Remote Pronouns, which distinction is to be applied also to some other Pronouns. This distinction springs from the difference between o and to hinted at

on p. 74, *n.*; “o” means “this, close by”; “to” means “that, far”, absolutely or relatively; so also the derived Pronouns or Adjectives. An application of this rule is to be found on page 82; “itlo=as much”, *i. e.* when the term of comparison is close by, hence “as much (as this)”, “titlo=as much”; *i. e.* when the term of comparison is far, hence “as much (as that)”; of course, the term of comparison is not always expressed, then we must consider the meaning; *e. g.* keeping in my hand some coins, if I say of another, that he has as many coins, I must say: “takā itliñ nāñiñ assāt”; if another has the coins, with which I compare those of a third person, I should say: “takā titliñ nāñiñ assāt”. This distinction is well-grounded and certain; yet common people often do not observe it, and we hear “titlots ugđās assā = that is all what I remember”. The same thing must be said of “asso—tasso, yedo—tedo” *etc.*

As the word itself shows, these Pronouns are connected each other, so that where one is, the other too must be. But this must be understood thus, *i. e.* when they are used as Correlative, because some at least of these Pronouns can be used also absolutely (see p. 83, *n.* 2). Moreover one of the Pronouns can be understood, *e. g.* “to sangtā tässentz zāleñ = it happened just as he says”; the full sentence would be: “kässeñ to sangtā tässeñtz zāleñ”. Nay sometimes both Pronouns are omitted; *e. g.* “āuñ zañañ sangleñ = I have said what I know”. Generally, only the first of the Correlative Pronouns can be omitted, or both are used; the omission of both Pronouns is wrong.

a) “Kosso—tasso”¹⁾ correspond to the Latin *talis qualis*, or *quemadmodum ita*, or *sicut . . . ita*; *e. g.* “as he came so he went = kosso ailo, tasso gelo”. If “kosso—tasso” refer to a Noun,

¹⁾ According to the Kanarese we should write “koso, taso”. Further, some people pronounce “kaši, käseñ” in the Feminine and Neuter. This pronunciation is not common even among educated people; moreover according to the general rule (see Part III. Ch. VIII.) it seems better “käsi, käseñ”. Finally “o” is changed int “ä”; “käsi, käseñ”, *etc.* (See Part III. Ch. VIII.)

showing some quality etc., they are often changed into “käs-solo—tässolo, *i. e.* into the derived Adjective, but used in the same way; *e. g.* “as life so death = kässäli jini tässäleñ mörn”.

Both “kosso” and “tasso” can be used also absolutely; then “kosso” corresponds often to “how”, (see its concord above in Ch. I.) and “tasso” means “such *or* in that way”. They can be used in the Neuter Gender too and then they are a kind of Adverbs; so “tasseñ = in that way”. The Proximate Pronoun of “tasso”, is “asso”; and the Proximate Adverb is “asseñ”.

b) “Zosso (zässä, zässeñ)—tasso”. The 2nd is the same as the Correlative of “kosso” (*v. supra*); the first is derived from “zo”; consequently the meaning is: “in which way . . . in that way”. Here properly we should say: “in that way . . . in which”; but in Konkani the Latin construction is preferred, *viz.* to put first the Relative Pronoun *qui—iis, qualis—talis*. This “zosso” can be replaced by “kosso” with nearly the same meaning, except that “kosso” seems to indicate more expressly some quality or a similar thing, whereas “zosso” expresses directly the connexion between two things; *e. g.* “zosso ailo, tasso vötz = *lit.* in which way you came on that go”; “kosso ailo, tasso vötz = as you came in the very state go”. Moreover “zosso” cannot be used absolutely (see above).

As to the construction of “zosso—tasso”, the same things said about the construction of “kosso—tasso”, p. 198, must be applied to these Pronouns too. This construction cannot be fully understood before explaining the construction of the Verbs. Here let us put only some examples “zässeñ bāpān makā dhadlā, tässeñ āuñ tumkāñ dhadṭāñ = as the Father sent me, so I send you”; “zässeñ zāglaṇēñ bāir särtā udienti thāun ani diṣṭi poḍṭā āstamti päriant, tässents zateleñ yeṇēñ mǎñšāčēā putrāčēñ = as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of Man be.

c) “Kitlo—itlo” (*proximate*), or “kitlō—titlo” (*remote*) correspond to “how much . . . how many”, not in quantity but in

number, as in Latin *quot tot*; but it differs from the Latin, because it can be used also in the Singular. Yet some use this “kitlo” also in the meaning of “how much”, of quantity, in Latin *quantum*. Both “kitlo” and “itlo” or “titlo” can be used also absolutely; *e.g.* “kitleñ = how much?” Further they may be joined to a Noun; *e.g.* “kitli pirāi = how great age?”

d) The Pronouns which express the Latin *quantus tantus* are “kedo. . yedo”, (*proximate*), and “kedo. . . tedo” (*remote*) = “as great. . . as great”. Yet some express the same meaning also by adding “vōḍ = great”, or some other Adjective, declining this “kedo” according to the Gender; so they say: “kedo vōḍ, kedi vōḍ, kedeñ vōḍ = *quantus, quanta, quantum*”; “kedo sobit = how nice”. This manner is similar to the Latin *quam magnus*. From “kedo” the Adverbs “kedoḷ = how long time (perhaps shortened from “kedo vēḷ)”, “keda vēḷa, or kedaḷa = when”; from “tedo” the Adverb “teda vēḷa” or shortened “tedaḷa = then, at that time” are derived. To all these Adverbs the Indefinite *i* can be added (*or ai*); *e.g.* “keda vēḷai = at any time”, *etc.*

e) “Zo. . . to” has been already explained.

In the first member or *πρότασις* of correlative sentences the Particle “gi” can be used. (See p. 163, para. 2.)

4. Pronoun “Apuḅ”

This Pronoun refers to the person who speaks *etc.* Properly it is a Pronoun of the 3rd Person, although sometimes used also for the 2nd and 1st Person. The derived Adjective “aplo” should be used as in Latin *suus*, in English “own”; yet not seldom “tasso” is used instead of “aplo”. I think that this is not quite correct; at least I do not see any reason to justify this use.

Among the forms hinted at, but not given, on p. 77, here I mention “āpāpint” or emphatic “āpāpints”; *e.g.* “Dēu āpāpints assolo = God was in Himself”, as we see in the common catechism.

5. Interrogative Pronouns

a) “Kiteñ”. This Pronoun besides the meanings given in Part II. has also the meaning “that which”, as in Latin *quod*; *e. g.* “kiteñ moṅtai, khäreñ niñ = what you say is not true”. It is used in the same way as the Latin *quod*; the demonstrative Pronoun -teñ correlative to “kiteñ”, is not absolutely required, but it is better to use it (see p. 239); *e. g.* “kiteñ moṅtai teñ (*or* yeñ) khäreñ niñ”. This “kiteñ” is used sometimes instead of “kaintso = which”; *e. g.* “tujeñ nāuñ kiteñ = what is your name?” “akā kiteñ moṅtāt = how do you call this?” But *vice versa* the Adjectives are used instead of Interrogative Pronouns sometimes; *e. g.* “kässäleñ = how, *lit.* which?”

b) There are two or three Interrogative Pronouns or Adjectives which are very similar; these are “khäiñtso, kontso, kōṅto”: “khäiñtso” may mean either “of what quality” (from ‘khaiñ = what’) *or* “of what origin” (from ‘khäiñ = where’), the context must decide; ‘kontso’ is derived from ‘kōṅ’; hence it means *which* almost in the same meaning as ‘kōṅ’. More frequently this “kontso” is used when the question is about few things, *e. g.* “in which hand do you feel pain? = kontso hāt duktā?” If the question is about many, “kōṅto” could be used; yet this difference is not strictly observed. This “kōṅto” literally means “who that?”

Examples to show the difference between these Adjectives: “What kind of bread do you like? that coming from A or that coming from B? = khaiñtso uṅdo tukā rutzta?” “what kind of man is he (good or bad)? = khaiñtso mäñis to?” “which person of the most Holy Trinity became man = kontso zoṅ mäñis zälö?” “which man (who) is he who came? = äilo mäñis kōṅto?”

6. Indefinite Pronouns

First, there seems to be some difference between the Indefinite Nouns formed by doubling the first syllable and

those formed by *i*. The first are rather distributive, the others are indeterminate; *e.g.* “*yeyëk mänis yëundi*=let each man come”; “*kossoloi mänis yëundi*=let any man come”. Again, both seem to differ from “*kaiñ*”; “*kaiñ*” means “something”; this fundamental meaning is kept also when it is used as an indeterminate Pronoun; *e.g.* “*Dëvāk kaiñ pātak lagātgi?*=may perhaps something of sin be attached to God?” “*Dëvāk kaiñ pātak laganāñ*=to God no sin is attached”. Perhaps the Participle “*kaiñ*” might be called dubitative in questioning, emphatic in answering. It corresponds to the Latin *num* or *an* and to *prorsus*; to the English “any” and “at all” (“not, nothing”), to the German “*irgend*” and “*gar*”. If we keep in view the derivation and original meaning of these Pronouns and Adjectives, we may succeed in using them correctly.

From the examples given, it appears that these Pronouns can be joined also to Nouns, and thus be used as Adjectives. Strictly speaking, some Pronouns, if used as Adjectives, should change their form somewhat; *e.g.* “*yëklo*” Pronoun; “*yëk*” Adjectives; yet I have heard “*yëklo*” used as Adjective also.

Exercise

Kurpek ād vetā, to soukāsāi bogināñ. Mānis začeñ kaliz sadeñ nāiñ, Devāk mānuonāñ. Yeuntso assā, to āilogī? To mänis kōñakui soukāsāyen rāvonk sođināñ: to sāktānk dostā. Šastrāk sāma kaiñ moñ Sabathā-dis yekā piđevontāk boreñ kārčeñ (Luk. xiv, 3.)? Pharisevāñ bitār yekleān, šastrā-zānāran, vitzārleñ Jezu lāgiñ: Mēstri, sāmārtitso vođlo upades kōñ to? Ruk khāiñ¹⁾ pođtāgi, thāiñ rāutā. Kōñānki tankleñ-nāñ Somia Jezu Kristāk utrānt sāmpađāunk. Rāyān lek geunk suru kārtāts, hāđlo tače lāgiñ yekleāk, zaņeñ takā deve zatale dhā hazār talent. Jezun poļeun gouji ji kārtāle vhaspi mänis ani yer lōk, sangleñ: Vāť sođā; ċeđuñ morunk-nāñ:

¹⁾ “*Khāiñ and thāiñ*” are two Correlative Adverbs which follow the rules of the Correlative Pronouns.

ani te takā bepārveān hasle. Vāurādi zo piuņeāk lāglo zāun assā, grestātso zāināñ. Yēk pāuli Rupoiātso kedo vāņto? Yēk pāuli Rupoiātso āņvo vāņto¹⁾. Māi sōņeānt,²⁾ vīs³⁾ tarker Kodiāl aili; mojea bāvān tikā pāuoi.

Art. IV. Verbs

A. Verbs in General

§ 1. Tenses and Moods

I. Indicative Mood

It is in most frequent use, even in many cases in which in Latin the Subjunctive is used, as we shall see in the explanation of the tenses.

1. *Present*. It is used and has the same meaning as in our languages, except that it is very often used for the Future a) to show a very near future thing, b) to show the certainty of a future action, c) to show a future thing connected with our present resolution, e.g. instead of saying "I am resolved to do so", they say, "I do..."; again, to the question "will he come?" they answer "yetā=he comes"; to the question: "will you do it?" they answer "kārtāñ=I do". Moreover it is used in the *oratio obliqua* instead of the Imperfect or other tense; e.g. "yetāñ moņ taņeñ sāngleñ=he said that he would come". This point will be explained more distinctly later on. Other cases in which the Present may be used for the Future, e.g. the historical present are as in Latin.

2. *Imperfect*. This tense is used generally as the Latin *amabam* or as the English "I was loving", yet not so often, as

¹⁾ This is the easiest way of expressing the fractions, i.e. to join the required Numeral Adjective to "vāņto=portion"; so we get "āņvo vāņto= $\frac{1}{2}$ ", "dhāvo vāņto= $\frac{1}{10}$ ", "sōlāvo vāņto= $\frac{1}{6}$ " etc.

²⁾ A month corresponding nearly to our September. See Appendix to the Dictionary.

³⁾ To express the date the cardinal numbers are used.

in Latin; for, sometimes, the Past is substituted. Besides, while we use in Latin very often the Imperfect to show time, *e.g. cum regnaret Servius Tullius... quando ipse ambulabat...*; in these and similar examples, the Konkani language prefers to use the Participle with “*velār*=in time”, or the Gerund in “*-anañ*”, although it can be used also in the Imperfect with “*kāiñ*=when”; *e.g.* “when Tippu-Sultan was reigning = *Tīpu-Sultān rāsvoṭ kārtanañ*”, or “*Tīpu-Sultān rāsvoṭ kārčēā velār*”, or “*kāiñ Tīpu-Sultān rāsvoṭ kārtālo*”.

3. *Past*. This tense is used like the Latin *amavi*, as this “*amavi*” is translated by the English Past (for, *amavi* is expressed by: “I loved, and I have loved”); moreover it is used in some cases in which we should use the Imperfect; *e.g.* “to *ghāṭ zāuñ assolo*=he was (*erat*) strong”.

4. *Perfect*. It is expressed by the Latin “*amavi*”, as this is expressed by the English “I have loved”. It seems to be used, especially when it expresses a time entirely passed; *e.g.* “last year I went to Bombay=*gelea vorsānt āuñ Bombāi gelāñ*”.

5. *Past Perfect*. In Latin *amaveram*. This tense properly expresses a time past, compared to another past time. As such it is rare; because *a*) when this tense is governed by a Conjunction (when, after...), it is translated by the Participle; *b*) sometimes the simple Perfect is used; but, on the other hand, sometimes this tense, perhaps not quite correctly, seems to be used instead of the Perfect; *e.g.* “*tañēñ apleñ kāṃ kārunk natulleñ*=he has not performed his work”. Again, sometimes it is used for the Imperfect, “to *nidullo*=he was sleeping”. As emphatic, viz. as an Emphatic Perfect, it is often used; and this seems the most common meaning of this tense.

Let us try to give a better explanation of the three last tenses. Although Past, Perfect and Past Perfect are very near as to their meaning, for which reason sometimes they are used promiscuously, yet in some cases we must distin-

guish them, and use them not promiscuously. As far as I could learn from many examples considered in this minute and difficult point, this difference is made in Konkani: Past is used to show a past thing which does not any more continue; Perfect shows a past thing which in some way still continues, or at least, it is unknown whether it ended; if two past things are considered, expressly or implicitly, of which one is anterior to the other, the Past Perfect is used, although in English the Perfect or Past perhaps would be used. Examples: “Yesterday I wrote a letter = *kāl āuveñ kāgad boreileñ*”. If we say: “*boreilāñ*”, it would implicitly show something which still continues; *e.g.* “up to this I did not get any answer”. “Where is your brother? = *tuzo bāu khāiñ assā?*” “he is gone to Bombay (and is still there) = *to Bombāi gelā*”; “Antony died three years ago = *Anton tin vorsāñ adiñ melā*”; “yesterday I walked three hours, to-day two hours = *āuñ kāl tin uorañ tsalulloñ, āz dōn uorañ tsalloñ*”.

Although this seems to be the difference between these tenses, we cannot pretend to explain all cases according to this rule or to have it observed by all.

6. *1st Future Absolute*. It is used *a)* to show a future thing, without any doubt; *b)* yet sometimes it seems to be used also for an uncertain future event, chiefly if it was considered at a particular past time about to happen; *e.g.* “*hariyekā kṣaṇa amkāñ bēñ distaleñ to moruñ moṇ or mortolo moṇ* = we were every moment afraid that he would die”. Yet to show a doubtful future the Contingent or the Potential Future (see below) is commonly used, viz. the Future in an or in. *c)* It is used also in this and similar sentences: “Why should he run? = *kiteāk dāuntolo?*” although such sentences might be expressed also by the Necessary Mood; *e.g.* “*kiteāk dāvazāi?*” or also by the Infinitive as in Italian “*perche correre?* = *kiteāk dāunčeñ?*” *d)* It may be used also to show not a future thing, but a potentiality; *e.g.* “he has no teeth, how can he bite? = *takā dānt nānt, kosso sābtolo?*” yet, here, it would be better

to use the Potential Mood. e) Finally it is used to express aim or purpose instead of the Supine; *e. g.* “zärtär aũñ favote jĩnsĩñ sãngtoloñ ani tumiñ bãktien aikateleãt, devãçi kurpa amkãñ zãi = for me to speak properly and for you to hear with devotion, is required the grace of God”. This last mode is not very common, although it seems to be elegant.

7. 2nd Future or Past Future: in Latin, *e. g. vocavero*. This tense is seldom used; for, if the Latin 2nd Future is preceded by some particle, the Participle is used; moreover the 1st Future is often used instead of the 2nd. If, however, it is required, the Potential Future (in -ãñ or -in) is used by many; yet see p. 119, para. 9, from which we can understand that “nidtoñ assolõñ” can be considered as the 2nd Absolute Future, “nidlo astolo *or* nidun astolo” as the 2nd Contingent Future; whereas “nidãn” seems to be an incorrect form of the 2nd Future. Moreover a periphrastic 2nd Future often occurs, corresponding to the Latin; *e. g. si fecerit omnia quae praecepta, sunt vitam vivet* = to upadēs sambałãt zaleãr, jĩñ jietolo”: *i. e.* the Future Potential joined to the Conditional of “zata”, *lit.* “if it happens (that) he will keep the commandments” *etc.* Hereby its construction is also known. It seems chiefly used with a Future preceded by “if;” about this later on.

II. Imperative Mood

This Mood is used not only to command, but also 1) to inquire, to consult, *e. g.* “amiñ kiteñ kãriãñ? = what can we do?” 2) to exhort, *e. g.* “rãzãr kãriãñ = let us pray”.

Pay attention to the difference between the 1st and 2nd Person Plural, *h. e.* the 1st Person is “nasal”, as usual, the 2nd is not “nasal”. The 2nd form of the 2nd Person Plural is used only in some cases. The form in a may be always used.

Many forms of Imperative have been given in Part II. The first form is more common in the really imperative meaning, except the 1st Person “-ungi” which does not often occur.

The 2nd form in “-uñ” is rather permissive, optative and benedictive, or rather it expresses also Imperative, but mixed with the Benedictive, Permissive and Optative Mood (the Benedictive which is put by Max Müller in Sanskrit, may be considered as contained in the Optative); if nothing of Imperative is expressed by the Verb, then it is only Optative or Subjunctive which has the same form. The 3rd form, periphrastic, cannot be used promiscuously, because it seems to express some permanent thing; we may see whether in English or Latin we could use that periphrastic form; then we may, usually, employ it also in Konkani; so we cannot say: “*fias transiens* = become crossing (*e. g.* the river)”. The last form expresses not only command but necessity: therefore it cannot be used indifferently, we may employ the plan just now suggested.

III. *Optative Mood*

As hinted above, the meaning of this mood implies not only desire, but also blessing etc. Consequently in Konkani there is no necessity to distinguish Optative from Benedictive with Max Müller. By this we do not mean that whenever desire or blessing is expressed, the Optative Mood must always be used; often the Indicative or some other Mood may be used; *e. g.* “*makā nidunk khuši assā* = I am willing to sleep”.

Only three tenses have been given, because usually those tenses are sufficient. If some other tense be required, it will be not difficult to find out from the given forms of the paradigm, a suitable one to express this other tense. The Future Optative may be expressed by the Imperfect; yet in our European languages also a pure Future Optative is not commonly found. That “*boreñ*” or “*puro*” put in the paradigm, is not necessarily to be used, but can be used in the Imperfect and Past, as strengthening the meaning; or rather, it expresses explicitly what by omitting those words, would be implicit; “*assällen*” can be omitted as usually.

IV. Subjunctive Mood

As in this Mood many tenses are contained, which differ considerably one from the other, and on the other hand I do not wish to introduce new moods, without necessity, so it is somewhat difficult to speak of this Mood generally. Hence I will speak of each tense in particular.

1. *Present*. It is very seldom used as a pure Subjunctive (often as Optative), yet sometimes it occurs *a*) like a permissive Verb; *e. g.* “buk mezār gāluñ = he may put the book on the table”; *b*) to consult or to ask “āuñ kiteñ kārūñ? = what can I do? = *quid faciam?*” It coincides almost with the Imperative, or we may say that what has been given as Imperative is, strictly speaking, rather Subjunctive. The Latin Subjunctive, as in the sentence “*qui possum scire* = how can I know it”, may be expressed by the Absolute Infinitive, sometimes, “āuveñ kāsēñ zāṇa zāunčeñ?”

2. *Pure Imperfect*, as in Latin *indigebamus gratia Dei ut faceremus bonum*. First remark that on p. 109 the 3rd Person Plural has been omitted which however has been put at p. 90. Remark moreover that the *s* of the termination, is to be pronounced not as *ts*, but as a pure *s*. It occurs very seldom, and only in this meaning, as in the above example, viz. to show aim. In reading, I remember to have found it about three times. It seems to have only two persons in the Singular and one in the Plural, but three terminations for the three genders. What is to be done, if another Person occurs? Another Person can very seldom occur, because this tense, in Transitive Verbs, has a passive meaning. Yet, if it occurs at least in Neuter Verbs, I heard the given terminations of the 3rd Person are suitable also for the 2nd Person; at all events we can use another tense, *e. g.* the Supine. I have not heard the other persons used, *i. e.* 2nd Singular and 1st and 2nd Plural; hence I could not put them down, in order not to invent a language; by seeking more exactly, we may perhaps find them. I must, however, add that I

tried, by asking, to find whether the other Persons in *oi* etc. could be used; but from the answers which I received, it seems that they are not used. Common people do not use this form; books do not exist, at least in such quantity as to throw sufficient light; hence it is not so easy to determine this point. If we find a difficulty in this tense, we may use some other tense for it, *e.g.* the Supine.

Besides the given form of this tense, another occurs sometimes; *i.e.* instead of adding “-soñ” *etc.* “-särkoñ” is added, modifying this “-särkoñ” in the same way as “-soñ”.

Let us now give some examples to explain this tense: “Jesus Christ sent the Holy Ghost in order to enable the Apostles to preach the Gospel all over the world = *Jezu Kristān Spiritā Sāntāk daḍlā Apostolānk Evanjel sāglea souñsārānt pārgāṭ karisso*”; “I give you a prize in order to encourage you to learn = *āuñ tukā yēk inām ditāñ, sikunk tukā dhārivont kārisso*”; “the father gives a punishment to the daughter in order that she may become good = *bāpui duvek šikšā ditā, tikā bori kārissi*”.

Though I have used this tense also in the negative form, yet, I think, this is not so often used, and instead of it, the Supine Negative might be used; *e.g.* “*āuñ tukā šikšā ditāñ pātkānt portun poḍanāñ zāunk*=I give you punishment in order that you may not fall again”.

3. *Past, Perfect, Past Perfect.* A special form for them does not exist. I will show in the Appendix how they can be expressed. For the present it is enough to know, that very often the Indicative or the Participle or the Gerund are used in their place.

4. *1st Conditional.* Latin *si facerem*. In general, the Conditional form is most largely used; because it is used not only when we should use the conditional, but in many other cases too, provided the meaning does not forbid it. This tense does not only express the Latin *si facerem, si fecisset*, but also any tense preceded by “*si=si vis*” *etc.*, though on the

other hand not always is a tense preceded by *si* to be translated by the Conditional in “-leār.” Hence as many English tenses have not their corresponding tenses in Konkani, the Conditional is one means of supplying the apparent deficiency in some way; *e.g.* “you should go to the church every day”; this “should go” has no exactly corresponding tense in Konkani; hence we may express it by the Conditional thus: “*tuveñ häriyêk dîs Igärjent geleär bhôu boreñ = lit. if you were to go every day to the Church, this would be very good*”. Yet there are other modes of translating such sentences. This 1st Conditional therefore is used, *a)* as I have just now said; *b)* sometimes to show time (though perhaps not quite correctly), instead of the Gerund in “-anañ”; *c)* sometimes it expresses desire, but then it is Optative; *d)* common people use sometimes the 1st Conditional instead of the 2nd Conditional; but this is wrong.

Remarks. *a)* There are at least three forms for expressing this Conditional, viz. 1) the termination “-leār”; 2) “zärtär = if”, with the Contingent Future, *e.g.* “zärtär to sikat = if he learnt” (see the distinct explanation of “zärtär” in Art. VII.); 3) “pokšek = in case that...”; it is used like a Postposition, *i.e.* joined to the Participle; *e.g.* “patak adarlelea pokšek = in case that sin should be committed”. “Pokšek” is the Dative of “pokša = side”.

b) Sometimes the termination “-leār” takes an *i* at the end: then the meaning is “*although*”. Instead of this *i*, “zäritär” may be used with the Contingent Future.

c) The first part of the Negative form should be conjugated as the Negative Present Indicative: “nidanāñ zaleār, nidanāñ zaleār” *etc.*, although common people do not conjugate it. See below § 2.

5. *2nd Conditional.* Many things said about the 1st Conditional can be applied to the 2nd Conditional. Instead of it we may use “zärtär” with the Past Perfect; to express “*although*”, *i* is added to the 2nd part, or “zäritär” (zäritäri) is used with the Past Perfect; *e.g.* “širāp tukā, Korozāim, ši-

rāp tukā, Bethsaida; kiteāk zärtār tumče thāiñ zallyo-tässālyo podvedig kārnyo Tyrus ani Sidon muļlea šerānt zallyo, te bhōu tēmpa adiñ prācītačeñ vāstur ani gobor gāln prācīt āḍarunk pāute assaļle = woe to thee, Chorazim, woe to thee, Bethsaida, for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes". (Matthew xi. 21.)

6. *1st Conditionatum*, in Latin the 2nd part of this sentence, *si diligeres Deum, servares ejus mandata*. In Greek it is called ἀπόδοσις. I call it *Conditionatum*, because it expresses what would happen, if a condition be fulfilled (as in Theology *Conditionata*). See page 120, para. 11, about the exact form of the 1st Conditionatum, and its meaning.

Though the regular and usual Conditionatum is as given in the paradigm, yet sometimes it is allowed by the meaning, to use also the Present or the Future in its place; in such a case it seems that in the πρότασις the form in “-leār” is not properly used; the Present or some other tense, as the meaning requires, should be used instead of “-leār”; e.g. “zärtār tuñ Dēvāče kušie pārmāṇe tzāltai, tukā santōs meltā = if you walk according to the will of God, you will find joy”.

7. *Past or 2nd Conditionatum*. First observe that by accident the more common form of it in “-tolo” given in § 2, has been omitted in § 4. Then see page 120 for the exact form and different meanings.

The tenses of the Conditional and Conditionatum, strictly speaking, should form a peculiar Mood.

V. *Potential Mood*

This Mood, as distinct from other Moods, does not exist in many languages; its meaning is expressed by some other Mood or with circumlocutions. In Konkani we must distinguish this Mood, because it has peculiar terminations, at least in the principal form (“-iyet”). I find this Mood also in the Kanarese Grammar by Hodson, although this author compre-

hends under such a name also what I call Necessary Mood. I do not see this Mood in the Tuḷu Grammar or in the Grammar of the Mahrāṭṭi language which should have, as some think, great similarity with Konkani. The fact is that Mahrāṭṭi might have had great similarity in former times; now many things are different, and we cannot make objections against some rules of this Grammar by saying that in Mahrāṭṭi the things are not so. I must however add that in Mahrāṭṭi there are Potential Verbs, derived from a simple Verb by the addition of ँ to denote possibility.

After these introductory remarks, consider, that although in the paradigm (p. 110 etc.) in some forms the neuter of “assā” has been given, sometimes the context may require another Gender; *e. g.* “assolo” instead of “assāleñ”. Remark further, that this Mood is varied in many different ways, which can be hardly reduced to rules. The given forms are only the most common and even these are formed by some in a different way.

1. This Mood is used to indicate *a*) whether a thing is allowed, *b*) whether there is probability that a thing will be done, *c*) whether there is power (*potentia physica*) to do something. To indicate the first meaning, more commonly the first form in “-iyet” is used; to indicate the second meaning, the same first form in “-iyet” is used, or often also the third form; to indicate the third meaning, more commonly the second form with “tanktā *or* tank assā” is used. This must be understood of the affirmative form. For the negative, in the first meaning, “-naye” is used, or often also “nozo”; in the second “nozo”, in the third “tankanāñ”. As regards the Future Potential a distinct explanation is required; for it is of very frequent use. This Future in an (or in) is used *a*) to show a future thing, but with some doubt, *e. g.* if I ask, “is such a thing found in the bazār”? If there is some probability of finding it, they answer: “meḷat=it will be probably found”. On the contrary, if they are certain to find such a thing, they

answer: “meļtā” or “meļteleñ”. So, if seeing a sick man we say: “to mortolo” we mean to say: all signs of approaching death are there. If we say: “morat”, we mean to say: “I do not see certain signs of approaching death, yet he may die”. b) This future is used also to express these and similar English phrases: “I should like to ask you = āuñ tujeñ lagiñ itsāran”, you might perhaps say: “tumiñ sangšāt”.

2. With the Potential Mood a kind of periphrastic conjugation takes place by adding the Verb “assā” in the required tenses to the form in “-iyet”; e. g. “poļeyet assalleñ = it was to be seen”. And again the same form of Potential prefixed to some Participles, becomes an Adjective corresponding to the Latin Adjectives in *-bilis*; e. g. “poļeyet assaļleo vāstu = *res visibiles*”, h. e. exposed to the sight of all, or which are worthy to be seen. About this see below.

VI. Necessary Mood

This Mood is not put in the Kanarese, Tuļu and Mahrätti Grammars, which I have seen; yet its meaning occurs in all languages; why, therefore, introduce this new Mood? I answer: because it seemed to be as necessary, as I thought the Original and the 2nd Locative are, which are not to be found in Kanarese and Mahrätti. I must, however, acknowledge that, strictly speaking, we might perhaps have avoided this new Mood by saying that its meaning is expressed by adding “zāi” to some other tense of the Verb, or by using the periphrastic conjugation, as in Latin *necesse est ut faciam, faciendum est etc.* I preferred to make a special tense; because a) the union of “zāi” with the Verb seems to be not only an apposition, but a real composition. It is true that the termination “zāi” does not change, and another peculiar termination does not occur; yet the first reason *probat nimis*, because it would prove also that the Potential Mood is not a peculiar Mood, which nobody will grant; the second reason proves only that not all tenses or forms of this Mood are

peculiar to this Mood; and I grant that if no peculiar termination would occur, I would not have introduced this new Mood.

b) The Necessary Mood renders this part of Grammar much easier and clearer. This reason must be joined to the first reason in order to have its strength. You will perhaps say: *non sunt multiplicanda entia sine necessitate*. In this matter a great utility can be considered as *quaedam necessitas*; moreover, although this could not be called *necessitas*, why must be prohibited *multiplicare modos cum magna utilitate*? All philosophers say that *ex duobus bonis melius est eligendum vel eligi potest*. At all events, *in dubiis libertas*, you are allowed, as for you, to eliminate this Mood, which is not absolutely required.

After these introductory remarks, a few words about its use.

1. The necessity expressed by this Mood may be of any kind, *i. e.* moral (obligation), or physical, or of every day life, not regarding obligation; consequently it can be used whenever some kind of necessity is to be expressed, although such a necessity be concealed by different expressions of other languages; it corresponds to the Latin *debeo*, *nesse est*, *convenit*, *expedit*, and to many other similar expressions. It is used moreover, joined to the Conditional of “*zatā*”, to express sentences like this: “if you wish to go to heaven, keep the commandments = *sārgār votsazāi zaleār, sambaḷ upadēs*”. Here two notions are expressed at the same time: first, the conditional notion, then the necessity of doing this and that, in order to obtain what is expressed by the Conditional.

2. The use of the different forms of Necessary Mood is understood by the translation of each form given in the paradigm. Only you must remark that this Mood is managed in so many various and elegant ways as to render it impossible to give all the different combinations or to reduce them to certain rules; practice will teach you; yet something will be said hereafter. The given forms are the fundamental forms only.

3. “Zāi”, which expresses necessity in general, has no conjugation not only when it is used alone, but also when it is joined to another Verb. If this “zāi” is used to express necessity in general, the other tenses may be formed by adding the corresponding tenses of “zatā” to “zāi”; *e.g.* “makā zāi zateleñ = I shall be in need of. . .” (see p. 136, § 7, para. 4). Its construction is regular, viz. the thing which is necessary is put in the Nominative, the person to whom it is necessary in the Dative, just as if the literal meaning were: “it is necessary”. In the Negative form the root is different, for the reason shown in the conjugation. This “zāi” is often pronounced “jāi”; some say also “jè”; but this pronunciation seems to be vulgar.

4. Not all tenses of this Mood are used. Hence what is to be done if we require such tenses? I think, that the periphrastic conjugation may help us to supply those deficient tenses.

VII. *Infinitive Mood*

This Mood, along with the Gerunds and Participles, presents many difficulties.

1. *Absolute*. This mood has two forms, viz. either “-tso, (-či, -čeñ)” or “-untso, -unči, -unčeñ” (see pp. 92, 121, para. 14). It is used *a)* absolutely to express the meaning of the Verb: we would say in Latin τὸ *legere*, τὸ *scribere*; *b)* like the Gerund in *di* of the Latin: *voluntas discendi*; *c)* for the Future (see p. 246, para. 6); *d)* for the Subjunctive (see p. 249, para. 1). In the *a)* case it agrees with its object; *e.g.* “to read a book = yēk pustak vātčeñ”; “to beat a beast = yēk monzāt mārči”; “to do a work = yēk kām kārčeñ”. In the *b)* case it agrees with the Noun governing this Genitive. If this Infinitive has moreover an object, the Infinitive may agree with the object or with the Noun governing the Genitive, *e.g.* “sārgār vetči khuši = the desire of going to heaven”; “yeñ kām kārčeñ khuši = the wish of doing this work”, or “yeñ kām kārči khuši”. Yet see p. 201, para. 13. The four pre-

ceding cases are easy and more or less used also by common people. The two following cases are somewhat high and elegant. *e*) The Absolute Infinitive is used for the Present in descriptions, as in Latin the Historical Infinitive; *e.g.* “taṇeñ sakālinceñ ani sānjeceñ rāzār kārceñ bhōu aprup; taṇeñ sakrament kāngeunceñ bhōu uṇeñ=he recites (recite) his morning and evening prayers very seldom; he receives (receive) the sacraments very little (seldom)”. Yet we could explain this example literally also in this way: his reciting prayers (is) very rare” *etc.*; then this Infinitive would not be used for the Present: the former explanation however is more natural; *f*) it is used, as in Latin the Accusative with Infinitive, *e.g.* “khāinṇea-i māṇsān tuje lagiñ māgci tukā gārz nāñ mōṇ, yea vorviñ amiñ sātmandtāuñ tuñ āilāi mōṇ Dēvā lagtso=thou needest not that any man should ask thee, by this we believe that thou camest forth from God”. Remark that “māgci” agrees with “gārz”, although it is in a different sentence. In these cases, the subject of the Infinitive is more frequently put in the Instrumental, although the Verb be Neuter. In the cases *e*) and *f*) it seems to be not only more frequent, but also usual to put the subject in the Instrumental; this point will be explained more distinctly below. As regards the construction of the Instrumental with the Infinitive, the rule is the same as in Latin, *i. e.* the subject is put in the Instrumental, the Verb in the Absolute Infinitive; if there be some Noun by which this Infinitive is governed, as in the above example, it agrees with that Noun; else it is put in the Neuter. No Past Infinitive is in use, as we shall see below. *g*) It is used in the Dative instead of the Supine; because the Dative is used also to express purpose; but then as to the meaning it is rather the Supine: “Dēvān amkāñ rātsleāt āmtso ātmo baṇāu kāruncēāk=God has created us to save our soul”. Yet in similar sentences, generally speaking, it is better to use the Supine, or the Participle with “pāsvoṭ”.

Remark *a*) that the Absolute Infinitive having a declina-

ble form can be not only conjugated but also declined; *i. e.* put *e. g.* in the Dative just as Nouns, if according to the general rules one or the other case is required (see p. 123, para. 10 and *alibi*); *e. g.* “boreunčeāk lāi = *lit.* apply to write (cause to write). Remark *b*) that in some cases it may be used promiscuously with the Supine, even in some of the cases stated above; *e. g.* “morunk makā khuši assā, *or* morči makā khuši assā = I wish to die”. Remark finally *c*) that the *a*) case comprehends also the Verbal Nouns as stated at page 168, *l. 8, a fine.*

The Absolute Infinitive, as regards the form, is the same as the Participle Future, the Gerundive etc.; hence the context must decide. Somebody might perhaps reduce all forms in “-tso” to one; for the sake of distinction we are allowed to keep them separate.

2. *Supine.* *a*) The chief meaning of the Supine is to show purpose or aim and corresponds to the Latin Supine in *um* and to the forms with “*ut* = in order that”. *b*) Yet sometimes it is used also to show an implicit aim, *i. e.* when in Latin we should use neither the Supine nor *ut*, there being however the notion of some aim implied in the sentence; *e. g.* “do you like to go? = votzunk tukā khušigī?” *c*) Finally it may be used sometimes for the Absolute Infinitive, although no aim seems to be expressed; *e. g.* “peleātso mosor kārunk pātakgi? = is it sin to hate the neighbour?”

Remark that to express aim very often instead of the Supine we may use the Participle, especially that in -tso with some Postposition having a meaning agreeing with the fundamental meaning of the Supine; *e. g.* “pāsvot = for”; “khātir = for”; so we may say: “sākaṭ vāstu moje motin poḷeileāt bud sikunk = I have considered all things with my mind in order to learn wisdom”, *or* “. . . bud sikčea pāsvot”; “magā ani tumkāñ meḷteleñ, tumtso santos bhorpur zāunčea pāsvot = ask and you shall receive: that your joy may be full”. The use of “pāsvot. . .” with the Participle is perhaps more common than the Supine, especially when the Verb has an object. The Future can also be used for the Supine (see p. 247, *e*).

In some Verbs the termination **-onk** seems to be used instead of **-unk**.

VIII. Participles

1. *Present.* There are many forms; almost all may be used as Adjectives or as Pronouns; *e. g.* “vātstolo mānis = a reading man”, or only “vātstolo = he who reads”.

The form in **-tso** is the same as the Future Participle. It seems that, strictly speaking, the Participle in **-tso** cannot be used also as a Pronoun, whereas the Participle in **-tolo** can be so used; *e. g.* “vāiṭ kārtolo sikšā bogtolo = evil-doer will suffer pain”; we could not say correctly: “vāiṭ kārtso. . . .”; we should say: “vāiṭ kārtso mānis. . .”

The form in **-tā to** is not a true Participle, and does not follow the rules of the Participle, but the rules of the correlative sentences (see *passim* Part II. Chapter III. and Part IV. Chapter III.); *e. g.* “God will give a reward to those who walk uprightly = (je) sāma tsāltāt, tankāñ Deu inām ditolo”. The most simple rule for the right use of such a Participle in **-tā to** is not to consider it at all as a Participle, but to consider **to** as a Correlative Pronoun of **zo** understood. This kind of Participle is, however, often used even in cases in which we should not use a correlative sentence; *e. g.* “the man, who is coming, is my brother = yetā to mānis mozo bāu”. It seems that it is used instead of the forms in **-tolo** or **-tso**, when we want to give some emphasis or to point out some thing.

As regards the Participle in **-tolo, -teli, -teleñ**, although I have heard it also used as a Future Participle, yet as it cannot be used promiscuously, it will be safer, especially for beginners, to use for the Future Participle only the form in **-tso**, and to use the form in **-tolo** only as a Present Participle. The rule, however, seems to be this: the form in **-tolo, -teli, -teleñ** (see p. 119, para. 10) is used as a Future Participle, but following the rules of the Correlative Pronouns, as we have said of the Participle in **-tā to**; the form in **-tolo**,

-tāli, -tāleñ” (*s. l. c.*) is often used as a Future Participle, but following the rules of the common Participles.

The Participle in -tāñ is used in composition, chiefly
a) with “astanañ” in the Present Gerund “kārtastanañ”, or shortened, “kartanañ = doing, or been doing, or while doing”;
b) with “zāuñ” in the compound form of the Imperative “nidtañ zāuñ = let him be sleeping”; *c*) in the periphrastic conjugation: “āuñ kārtāñ thāñ assāñ”. Now I remember only “mortāñ mānis = decrepit man”, in which sentence “mortāñ” is used out of composition, (if it is really a Participle, from “mor = die” and not another original word). The chief meaning of all these forms of the Present Participle, except that in -tā to, and perhaps the Participle in -tāñ, is, mostly, like the meaning of the Latin Present Participle in -ns, *i. e.* the contraction of a relative sentence; *e. g.* “nidtolo or nidtso mānis = the man who sleeps” *etc.*

The Participle in -un, or shortened, -n, is, I may say, every thing, *viz.* Participle Present and Past Gerund *etc.*; for this reason you find this form among Participles and Gerunds. As a Participle it is used but seldom in the periphrastic conjugation, *e. g.* “nidun assā = he is sleeping”; it has some times also a passive meaning, *e. g.* “boreun assā = it is written”.

Besides the given forms, another occurs compounded of “tässolo = such”, added to the Participle in -tolo *etc.*; this “tässolo” is added also to the other Participles; *e. g.* “kārtalo tässolo, kello tässolo” *etc.* What is the construction of this Participle? If we consider it as a real Participle, its construction cannot be satisfactorily explained; just as I said of the Genitive, which is almost inexplicable, if it is considered as a Noun. If we consider that “tässolo” as the Pronoun which means “such,” added as a Konkanism to the Participle, its construction is easy; because it is the same as the construction of such a Pronoun if it were used to strengthen the Participle; *i. e.* as we have seen, “tässolo” is correlative of “kässolo”; the first correlative is often omitted; hence it remains only “tässolo”.

In the common cases it has no peculiar difficulty, yet there are some sentences in which it cannot be easily explained otherwise than by making the supposition stated above; *e. g.* “ätmo äskät zatā, yā pātkā vorviñ mortā, dekun takā portun ghāt kärunk, vo mahā pātkāñcea gratsarān jiv kāḍlolo tässä-leāk portun jivont kärunk thoḍeañ voktāñči gārḥ assā—the soul becomes weak or dies by sin; therefore in order to give her new strength or to give her a new life, if she unfortunately should have been deprived of her life, some medicines are required”. Here the Participle “kāḍlolo tässolo” is divided into two parts, one of which agrees with “jiv (kāḍlolo)”, the other agrees with “takā”; why such a division? No reason can be given if this Participle is like the others; on the contrary if we consider “tässolo” as I said, then it is very easy, because we can translate so: “. . . or to strengthen such (a soul) deprived of her life. . .” *etc.*; or, more literally: “. . . she (who has been) deprived of her life by mortal sin, to such to give . . .”. This literal translation explains in the most simple and natural way the construction of “tässolo”.

I said that “-un” is sometimes contracted into “n”; this contraction cannot always be made; euphony and use must be consulted; *e. g.* “kāpeun” cannot be contracted. It seems that the Verbs having the root ending in a consonant take only “n” whenever it is not too hard to pronounce it. The Verbs having the root ending in a vowel, more frequently, if not always, take “un”. Moreover I have often heard “on” instead of “un”; this may be a variety; yet it seems rather convenient to use “on”, if “v” precedes, as is the case with the Verbs in “au” which change “u” into “v” when the termination to be added begins with a vowel. (See p. 143, para. 2.)

2. *Imperfect.* This is the contraction of the Relative Pronoun with the Imperfect Tense “*qui faciebat* = kārtalo”. It may be used also in the correlative sentences; *e. g.* “the man who was yesterday laughing, died to-day = kāl hastālo mānis āz melo”. This Participle is better used, adding to, *i. e.* as the Participle in -tā to (see above). It may be used also as a Pronoun.

Though really this Participle seems to differ from the Present Participle, yet common people are not aware, I think, of such a difference.

3. *Future*. This is, as the Latin *venturus*, a short expression of the Relative Pronoun with the Verb in a Future Tense "*ille qui venturus est = yeuñtso*". Besides the form in *-tso* we may use also the form in *-tolo* (see above, Present Participle).

This Participle is used *a)* to contract sentences with the Verb in a Future Tense; *b)* in the periphrastic conjugation with future meaning "*yeuñtso assā = is venturus est.*"

4. *Past*. This is the contraction of a relative sentence with the Verb in a Past Tense: *qui venit*. In Latin we have no Past Participle corresponding to this *qui venit*, except the deponent and a few other Verbs; in Konkani, we have it, if the Verb is Neuter; "*āilo mānis = homo qui venit*".

But in the Transitive Verbs, the Participle has a passive meaning, because the Participle has the same nature as the tense, of which it is a contraction; hence, as the Past of the Transitive Verbs has a passive meaning, the Participle too has a passive meaning; yet sometimes I have found it used in an active meaning; *e.g.* "*kākult keleānk kākult meḷteli = lit. those who have done mercy will find mercy*". Yet there is a way of explaining this example without saying that the Participle has an active meaning.

Although this Participle exists, yet it is very seldom used; generally they use the Past Perfect Participle; so "*āz tukā mello mānis mozo bāu = the man whom you met to-day (is) my brother.*" This Past Perfect Participle is used especially in contracted relative sentences.

5. *Perfect*. This should be "*kelā*"; but it is not used, except by a few, it seems. Yet the form "*kelā to*" might be used in the same way in which "*kartā to*" is used; *e.g.* "*to those who have performed their duty I give a price = aplo kāido kelā, tankañ yek inām ditāñ*".

6. *Past Perfect*. It differs from the preceding Participle, only because the *l* is doubled, or, if this is not allowed by

the nature of the consonant, o or u is inserted¹⁾ (see Part II. Ch. IV.); e.g. “kelo” is Past Participle, “kello” Past Perfect. The chief meaning of this Participle is the same as the meaning of the Past, as I said just now; moreover it is emphatic. Hence in the formation of the Adjectives called Participial Adjectives, as there is a certain emphasis, this Participle is used; e.g. “adorable = nāmāskār fāvozallo” etc.

1. What I said about the Past Participle, viz. of its passive meaning, must be said, of this Participle too and of the Perfect Past.

2. The Participles in “lo” are declined as Adjectives of three terminations if they are used as Adjectives, as Nouns of the 3rd Declension if they are used as Pronouns; e.g. “yēk pātki prācit keleānt Anjea thāñ santos assā = *lit.* in having a sinner done penance, angels rejoice”, Here “keleānt” is 1st Locative from “keleñ”.

3. Here the Participle in “to” must be also mentioned. This, as I said on p. 119, para. 10, occurs only or chiefly in composition with a Verb. I have found it also joined to a Noun, just as the other Participles, but very seldom, and used only by some, as in the sentence “kādto vođto tāp = intermittent fever.”

IX. Gerunds

1. *Present.* As appears from the paradigm, it has two forms, or rather only one form written in two ways, long or short. The 2nd form is a compound of the Present Gerund of “assā”, and of the Participle in “-tāñ”. Hence “tsāltas-tana” means “be walking”.

This Gerund is used chiefly to show time, as in this and similar sentences: “When God invites you, follow him = Deu tumkāñ apoitanañ, tačeñ utar aikā”. It is used by preference by these people, even in cases in which it seems out of place. This Gerund with the Conditional is a makeshift to supply the deficiency of some tenses. This Gerund is Present, yet used sometimes for the Imperfect, Past, and Future; e.g. “*Cetera autem, cum venero, disponam* = āuñ yetanañ, duseo västu säma kärtoloñ”. By this Gerund we may translate many cases of the Latin *Absolute Ablative*, with this difference that in Konkani the subject is not to be put in the Ablative,

¹⁾ At Goa, so I have heard, they always put this “o” between the two “l”.

as in Latin, although the subject of the principal sentence were not the same as the subject of the secondary sentence; *e. g.* “*Regnante Servio Tullio, Roma munita est*=Servius Tullius rasvot kãrtanañ, Rom molleñ šãr ghãt zaleñ”.

Instead of using this Gerund, the Participle with “vêl=time”, put in the 2nd Locative can be used; *e. g.* in the above example “Servius Tullius rasvot kãrçea velãr=*lit.* at the time (in which) Servius Tullius reigned. . .”. This second way of expressing time is also very frequent (later on I put its construction). Yet this 2nd form can be properly used when, translating literally the Konkani into English, as in the above example, the meaning is not altered.

2. *Imperfect.* In form it is the same as the Participle Imperfect given above; but that Participle has also the meaning of a Gerund. It is used *a)* as in Latin the Gerund in *do*, meaning manner and cause; *e. g.* “by doing evil you cause loss to your soul=vãit kãrn, aplea åtmeãk lukšãn kãrtai=*malum agendo, damnum infers animae tuae*”; “to bób mãrn gelo=he went away crying”. Probably in the 2nd example it is not a Gerund, but the Participle Present; in Latin we could translate it thus: *ipse clamans abiit*; in Italian we should use the Gerund: *se ne andò gridando*. *b)* It is chiefly used when the Conjunction “and” between two Verbs is omitted as in this and similar examples: “go and ask”; omitting “and” we get “going ask=votsun itsãr”. This way of speaking is almost universal; it is a true Konkanism; if we put “and”, they would understand it; but it would not be, often, according to the character of Konkani. *c)* It is used to form many compound Verbs (see hereafter these Verbs); *e. g.* “uko|n-dor = keep raised”; “Jezun sãmzon te čintãt mõñ apnã lægiñ vitsã-runk sãngleñ=Jesus having known that they intended to ask him, he said”; this 3rd case, *quoad substantiam*, is not different from the second. *d)* It is used also to denote time in cases in which we should use in Latin *postquam etc.*; strictly speaking, in this case it is Past Gerund, *h. e.* it has the meaning

of the Past Gerund, although materially it is the same; *e.g.* “kumzār zāun kitlo tēmp zālo? = after you have confessed, how much time passed?” “garā votzun kiteñ kāruñ? = after having gone home, what can I do?” In some of the examples given above it appears rather as a Present Gerund.

Instead of the Gerund in *-un* to express manner, cause *etc.* we may use also the Past Participle with “*-pasun or -nimitiñ*= on account of”, or “*vorviñ*=by”; *e.g.* “to burgo sikleā vorviñ ušār zālo = that boy having studied became clever”.

3. *Past.* There are two Past Gerunds very different in their use.

a) The first in “*tāts*” is used like an Ablative Absolute of the Past Tense. Generally it could be translated by *cum* and the Past Perfect of the Subjunctive; yet the subject is not to be put in the Ablative, as in Latin. An example will make it clear: “Somi Jezu Krist iñ utrañ sangtāts gelo = after Jesus Christ spoke these words went away = *cum Jesus Christus haec dixisset, abiit, or his dictis abiit*”. In some cases the subject is put in the Instrumental, as I say later on. Instead of this Gerund we might use the Past Participle with “*uprānt*”; *e.g.* “*iñ utrañ sangleā uprānt gelo* = *lit.* these words said after, went”.

As appears from the given examples, this Gerund is not declined; because, generally speaking of Gerunds and Participles, only the forms ending in *o* are declined.

b) The 2nd Gerund (in *-un*) is the same, materially, as we have seen, as the Participle and as the Imperfect Gerund. Sometimes its meaning is of a Past Gerund as in the above examples: “kumzār zāun kitlo tēmp zālo? = after you confessed, how long time is it?” It is somewhat similar, *e.g.* to the Latin sentence: *eo profecto multa mala nobis acciderunt.*

This Gerund is used 1) if ‘*and*’ is omitted, viz. the preceding Verb is put in this Gerund, it may be in a Present or in a Past Tense. Although the Verb preceding ‘*and*’ were in a Present Tense, yet the resulting Gerund is Past; because if we

translate it literally, we get in English also a Past Gerund; *e.g.* “votsun itsār=go and ask, *or* after having gone ask”. 2) It is used to show time, elapsed, as in this and similar examples: “after he died, three years elapsed=to morn pāvon tīn vorsāñ zālīñ”. 3) It is used sometimes instead of the Conditional, as in Latin *quum* or *postquam* are used sometimes, although perhaps not quite correctly, instead of *si*. The 2nd case may be reduced to the first; in the second case too, we might use the Participle Past with “uprānt”; *e.g.* “to morn pāulea uprānt tīn vorsāñ zālīñ”.

4. *Future Gerund*. Properly speaking, this is not a Gerund, but the Future Passive Participle; in Latin it is called *Gerundivus*; *e.g.* “*faciendus, amandus.*” It has the same use as the Latin *Gerundivus*, and it includes the meaning of necessity; hence it may be used instead of the Necessary Mood, chiefly in the periphrastic conjugation. Thereby we may express many English tenses which seem not to exist in Konkani; *e.g.* “you should have done it = yeñ tuveñ kārčeñ assāleñ = *hoc a te faciendum erat or fuisset.*” Although properly speaking, it can be used only with Transitive Verbs, as it is passive, yet, as in Latin, so in Konkani, even Neuter Verbs may take this form; *e.g.* “*veniendum est* = yeuñčeñ assā”. Sometimes it seems to have the meaning also of possibility; *e.g.* “kārtso = which must be done, *or* which can be done”; it can be used sometimes instead of the Adjectives in “sārko”. I would almost say that this Gerund expresses also the effect of . . . , as in the example “poḍaso kārtā = causes to fall”; yet it is more natural to say that here “poḍaso” is Imperfect Subjunctive (which can have also this meaning), as its termination shows.

Materially it has the same form as the Participle Future Active; hence the context must decide whether it is Active, Passive or Neuter.

What has been said in this paragraph about the use of tenses must be understood only of the obvious cases and of the more common and more correct way of speaking; it is therefore neither exclusive, nor applicable to less obvious cases.

§ 2. Some other forms of Tenses

1. First I will mention some other forms of Verbs not expressly noted in Part II. §§ 2, 4; some of these have been hinted at in several places. I will put them here together.

Imperfect Indicative. Although commonly the vowel *a* is not changed into *e* in the Plural, yet sometimes I found this change. It does not seem to be very exact; hence, to have uniformity, we should not use the form in *e*.

Past Perfect Indicative. Some seem to use a full *u*, instead of *u*; *e. g.* “nidullo” instead of “nidullo”.

Past Conditionatum. The form “nidtoloñ assoloñ” is as common as “nidtoñ assoloñ”.

Participles. The Participle in “-to”, *i. e.* formed by adding only “-to” (-to, -teñ) to the root, seems to be used very seldom; yet I think that this form, if really used, has been used to avoid a more difficult pronunciation; *e. g.* “voḍ-to” and “dis-to” instead of “voḍ-tso” and “diš-tso”. Hence this form does not seem to be correct and common. The Participle, or whatever the form in “-toñ” may be, which seems to be shortened from “-toloñ”, is the same as the above Participle, but used only joined to the Verb, not as a true Participle.

Among the Negative forms, remark the form, *e. g.* “dina-tullo” instead of “diunatullo”, the Participle of the Potential; *e. g.* “kärunk-nozo assollo”; and the Conditional “nida-nāñteleār” instead of “nidanāñ zaleār”. Recollect moreover the Imperfect in “särko”, the Participle in “tässolo”, the Negative Participle in -so meaning possibility and some other forms, if there be any more omitted in Part II. but explained in Part IV.

For the sake of convenience, I add a few words about “assā”.

First instead of “assāñ” etc. some say “astāñ, astai” *etc.*; then the Verb would be regular. Some say that there is a small difference between the two forms: “astāñ” should mean

“I am and shall still be” *etc.* Moreover in the Past Tenses many say “*ässulo, ässullo*” *etc.* instead of “*assolo*”, and change u into i, or e, instead of changing into *ç*; *e.g.* “*ässilli, ässelleñ*”. This form seems to be not very rare. Further some say “*natulleār*” instead of “*nāñ asleār*”.

Some other forms both of “*assā*” and “*zatāñ*”, as also of the Regular Verbs, may occur, which cannot be explained, else there will be no end; practice will teach you.

2. Besides these easy forms, there are some others more difficult, which depend on the modified meaning; *e.g.* we meet also the form “*duro apoilo assayet* = it may be that another be called”. This form seems to be Past Potential, which according to the paradigm, should be “*apoyet assollo*”. Yet this would not render the meaning of the above English sentence, because the Konkani means “it was possible to call another, *or* it may be that another has been invited”. Hence according to the English meaning we must invert the order, and instead of saying “*apoyet assolo*” we must say: “*apoilo assayet*”. Perhaps we might explain this example more satisfactorily, by saying that this “*apoilo assayet*” is Present Passive of the Potential, as I explain below.

Some other forms similar to this may occur.

3. The most difficult and important forms are those which result from the different combinations of the simple, or also of the compound tenses in a finite mood. Hence it is rather a difficult task to enumerate all of them, on account of the different combinations. Therefore I will limit myself to laying down the fundamental principle, with some deductions or examples.

This principle may be expressed, in the most general form, thus: The forms given in the 2nd and 4th Part, are joined together according to the meaning; *e.g.* in some cases the meaning of a Future Tense is joined to the meaning of the Conditional Tense; then we must use the Contingent Future joined to the Conditional; *e.g.* “when thou shalt sit to eat with

a prince, consider diligently what is set before thy face = kuvorāger seuši zaleār, tuje mukār gāleleā višyānt tsātraī kāṅge” (Prov. xxiii, 1). The Holy Bible expresses here not only what would happen, if a certain condition is verified, but also that you may perhaps find yourself invited to take dinner with a prince.

At other times the meaning of a Conditional is joined to the Present; *e. g.* “if there is a man swift in his work, he shall stand before kings = yēk tzurk mānis assā zaleār, to rāyā dōstint rigtolo” (Prov. xxii, 29). A similar explanation is to be given here as above. And so many other similar combinations many occur, the knowledge of which can show a good Konkani scholar. As the reader sees, here we have a kind of periphrastic conjugation, but different from the Latin and English, because in Konkani both tenses are put, or may be put in a Finite Mood, whereas in Latin we have the Auxiliary Verb “*esse* = to be”, joined to some Participle of the principal Verb. We may better understand this kind of conjugation, if we remember that in Latin we have also a similar construction, except that in Latin the Conjunction should be expressed; *e. g.* the last sentence could be translated into Latin thus: *si fiat (ut) adsit vir velox in opere suo, is coram regibus stabit.* Sometimes we meet very complicated forms of this kind, which, however, can be easily explained by supplying in our mind the Conjunction “mōṅ = that”; *e. g.* “ani te dis moṭve zāināñ zatit zaleār, kossolo jīv vāñčasonāñ = and unless those days had been shortened, no flesh should be saved” (Matt. xxiv, 22); consequently the construction of such Verbs is as if “mōṅ” had been put. The Conditional Negative (uidanāñ zaleār) seems to be of this kind; for this reason I said in § 1, that it should be conjugated in the first part; so “nidanai zaleār = if you do not sleep”, or better “if it happens (that) you do not sleep”. See another example p. 255, para. 1.

Remark that in this way we can not only translate sentences of the above kind, but also more simple sentences,

and use it also for expressing the passive meaning; *e. g.* “he is bound”; no passive occurs in the Present; hence we can do so by employing the above plan; “bound = bāndlo”, “is = assā”; hence “bāndlo assā” or perhaps also “bāndun assā”. Of course such a proceeding is not indifferently allowed in all cases, we must consult also the use, for this is the key.

§ 3. Deficient and corresponding Tenses

In English and much more in Latin there are certain forms, besides the given regular ones, which you could hardly translate into Konkani, looking only to the paradigm. Therefore I will give here some general principles, reserving a more distinct explanation of each difficult form in particular, to the Appendix; you will find a great help for this purpose in the preceding paragraph, if you know it thoroughly; besides that, we may lay down these rules:

1. If you find in Latin or in English some form, for which you cannot find the corresponding one in Konkani, look whether that form is preceded and governed by some particle. If so, use the Participle Present or Future or Past, as the meaning requires, followed by the Postposition which corresponds to the Latin or English particle; *e. g.* “*Cum Marcus Antonium aggressus sit, ab Antonio occisus est*”. Here we have the Perfect Subjunctive, which in Konkani does not exist. This *aggressus sit* is governed by *cum* = “because”, in Konkani “pāsun = on account of”. Hence we may translate it with the Past Participle followed by the Postposition “pāsun”. Thus we get “Mārġ Antoniġea angār poḍlea pāsun, Antonin takā jivsi mārlo = *lit.* Marcus on account of having assaulted Antony, has been killed by Antony”.

This way is nearly always possible, if the Verb is governed by some Preposition or other Particle. I say “Preposition or other Particle”, because although it is not a Preposition in English, we can employ usually the Postposition in Konkani, provided the meaning does not reject it altogether. Moreover,

although the Verb is not expressly preceded by a Particle, yet we should try, if possible, to translate it by a Konkani Post-position, because this form is more according to Konkani; *e. g.* “having heard his words, he went away = *hīñ utrañ aikaleāñ uprānt gelo or hīñ utrañ aikun gelo*”.

2. Another way of translating the above given and similar examples is, to look whether there is a Particle or Conjunction corresponding to the English or Latin Particle. In the above example “*cum*=because” can be translated by “*kiteāk moļeār*” or “*dekun*”; we can therefore use this Particle and employ the Indicative Past, instead of the Perfect Subjunctive. This is therefore the second way, useful in some cases only, to employ the corresponding tense of the Indicative, if we have not the tense of the Subjunctive exactly corresponding: “*kiteāk moļeār Mārķ Antoniĉeā angār podlā*” *etc.*

3. The third way is to see, whether the Conditional might be used instead of the defective tense, because this is another of the favourite tenses of Konkani; *e. g.* “themselves should do this work = *taniñtz teñ keleār boreñ*”. Yet to express this “should do” and the like which imply the notion of a duty, but not rigorously, we could well employ “*distā = appears*”; *e. g.* “I should visit my friend = *mojeā ištāk bēṭ kārunk distā*”. We could use also the quasi-diminutive *-so* (see below).

4. A fourth way is to employ the periphrastic conjugation, joining the Participle required by the meaning to that tense of “*assā or zatā*”, which is required by the context. This periphrastic conjugation in some cases is very easy; yet sometimes it is made in such a way, that it presupposes a certain knowledge of the language. This more difficult kind of periphrastic conjugation is formed, as I said in § 2, not only by joining the Participle to “*assā or zatā*”, but also by joining two tenses of finite mood; *e. g. si hoc fecerit, punietur*. Although this “*fecerit*” could be translated by the Conditional “*keleār*”, yet it is much better to use this periphrastic conjugation “*yeñ kārīt zaleār, sikšā bogtolo = lit. si fiat (ut) hoc faciat*”.

5. If you cannot find at all, by the above rules, a tense corresponding to our tense, then, keeping in your mind the meaning, see whether one of the given tenses might in some way render the meaning of the English or Latin Verb; if not, we must change the sentence, keeping however the substance of the meaning.

This change is often to be made, because the nature of Konkani is very different from that of our languages; hence by not changing the sentence, we could not get an expression agreeing with Konkani. This is the way of translating into Konkani, English or Latin sentences, viz. to accommodate ourselves to the nature of the language, not to accommodate the language to our European grammars. This is the key to the Konkani language. If this is not taken into consideration, Konkani may seem very poor and deficient, whereas the poverty is only about English-Konkani sentences, not about true Konkani ones.

As I see that these observations are rather general, I will show in a table the correspondence of Latin and Konkani *difficult* tenses; “vätz = read, *lege*”.

1. Vâts-unk (Supine) = 1) *ad legendum*, 2) *ut legam*,
3) *ut legerem*, 4) *lectum* (Supine) = in order to read;
5) *legendi* (e. g. *voluntas*) = of reading;
6) *legendo* (e. g. *paratus*) = to read.

The first four meanings are about the same. The two last are very nearly the same.

2. Vâts-so (Infinitive Absolute).
1) *to legere* (*Neut.* “vâts-čēñ”) = reading;
2) *legendi* (*voluntas*) = of reading;
3) *legens* = reading;
4) *lecturus* = (he) who will read;
5) *legendus* = to be read.
3. Vâts-tolo = *legens* (*qui legit*) = he who reads,—is reading.

4. Vāts-tā to (*qui*) *legit*, *is* (e. g. “vāts-tā to ušār burgo = *qui legit, is laudabilis puer est*) = (he who) reads, that. . .
5. Vāts-talo = *legens* (*qui legebat*); or, better, “vātstalo to = he who was reading”.
6. Vāts-lo = *lectus* (= seldom *qui legit*, he who read) = read (not often used).
7. Vāts-lā to = *lectus*, which has been read, that.
(*qui*) *lectus, is*. . . .
8. Vāts-lolo or vāts-ullo = *lectus* (*qui fuit or fuerat lectus*) = read. It means also “it had been read, or it has been read, or it has been truly read”.
9. Vāts-tanañ = 1) *cum legeret*, 2) *cum legebat*,
3) *inter legendum* = while reading.
10. Vāts-un 1) *legens* (not meaning “*qui legit*” but “*legens est*”) = reading;
2) *lectus* (as “vātsun assā = it is read”);
3) *legendo* (manner and cause) = in or by reading;
4) *cum legisset* = having read.
11. Vāts-tāts 1) *cum legisset* or *lectus esset*, 2) *lecto* (*libro*),
3) *postquam legerat* = having read.
12. Vāts-an 1) *potest esse quod legam* = I may read;
2) *vellem legere* = I would like to read;
3) *legero* = (whatever) I shall have read.¹⁾
13. Vāts-iyet 1) *licet legere*, 2) *nihil obstat quominus legatur*, 3) *possum legere* (*physice*) = I may or can read.
14. Vāts-unk tanktā 1) *possum legere* (*physice*), 2) *licet* (*mihi*) *legere*, 3) *nihil obstat quominus legam* = I can read.
15. Vāts-an zaleār 1) *si fiat* (*ut*) *legam* = if I should read;
2) *si legero* = if I should (have) read.

¹⁾ In this and similar sentences it seems that the Future in “-an” can be used correctly as 2nd Future.

Now let us give some examples of the tenses with Postpositions. The Principal Postpositions are “pāsun *or* pāsvot = on account of *or* for”, nimitiñ = on account (not often used; “pāsun” is used instead of it), “vorviñ = by, through”, “uprānt = after”, “adiñ = before”, “veļār = in time, while, during” (this “veļār” is the 2nd Locative of “vēļ = time”). Among these Postpositions “uprānt” usually governs the Past Participle¹⁾, “Adiñ” is not joined, usually, to the Past Participle, but to the Participle in -tso; the others govern the Participle in -tso or the Past Perfect Participle, as the meaning requires. It is not quite correct, it seems, to use the Past Participle with the above mentioned Postpositions. “Uprānt” might be used with the Past Perfect Participle, when the meaning of the Past Perfect Tense occurs, although also in such a meaning the Past Participle is more common. Therefore

16. Vāts-čēā adiñ 1) *lectum ante*, or *antequam legam*,
 2) *antequam legerem*,
 3) „ *legerim*,
 4) „ *legissem* = before I read,
 before I had read.
17. Vāts-leā uprānt = *lectum post*, or
 1) *postquam legerim*,
 2) „ *legissem* = after having read.
18. Vāts-čēā veļār = *dum lego* = while reading.
19. Vāts-ūlleā veļār = *dum legerem* = while reading.
20. Vāts-čēā pāsvot 1) *ut legam*, 2) *ut legerem*,
 3) *ad legendum*, 4) *lectum* (Supine)
 5) *quia lego* = in order to read, on
 account of reading.

¹⁾ What has been said above that the Past Participle is not commonly used, must be understood with some limitations; we might perhaps say that, if the Past Participle is used as an Adjective or in a similar way, in such a case, more frequently, it is changed into the Past Perfect Participle; so in the compound tenses formed with the Past Participle, the Past Perfect Participle is used; e. g. “āuñ gelloñ asleār = if I had gone”. Yet euphony may require sometimes the Past instead of the Past Perfect Participle; e. g. “apoilo”.

21. Vāts-ulleā pāsvoṭ=*quia legi*=on account of having read.
22. Vāts-čēā vorviñ=*per lectionem*, 2) *legendo*=by reading.
23. Vāts-ulleā vorviñ=by having read *etc.*

I said, there is no Past Infinitive as in Latin "*amavisse*". But this Infinitive is resolved by "mōṇ = *quod*, that", or by some other particle into a finite mood. The construction of "mōṇ" will be explained below. The Future Infinitive, as in Latin *amaturum esse*, is resolved in a similar way into a finite mood by "mōṇ" or some other particle. Yet sometimes there occurs a kind of construction similar to the Latin construction of the Accusative with the Infinitive, except that in Konkani the Instrumental is used instead of the Accusative, as the Infinitive has often a passive meaning; such Future Infinitive is the Absolute Infinitive, the termination of which is the same as the termination of the Future Participle. So we can say: "taṇēñ večēñ āuveñ čintāñ = I think that he will go, *puto eum iturum esse*". (Cf. p. 257, para. f.)

1. As in English, there are some tenses which seem not to exist in Konkani, on the other hand in Konkani there are some forms which are not used in English. One of these is the Past Participle, chiefly of the Verb "zatā = I become", which is inserted after Nouns followed by a Postposition, when we do not use it; e. g. "after mass = mis zaleā uprānt, *lit.* after mass done".

2. About the Participle governed by other Postpositions see Art. VI.

§ 4. Passive Voice

There is no regular passive form, how then can we express passive meaning?

First of all, let us distinguish passive meaning from passive construction; the second may be used, although there be no passive meaning; and again, passive meaning may occur without a passive construction. In this paragraph I speak especially of passive meaning; passive construction will be taken into consideration as far it is required for the explanation of the passive meaning, or, sometimes, although not absolutely required here, it will be touched upon only; the passive construction will be fully explained in Chapter III.

Now in order to answer this question, I say that there are many modes to express the passive meaning; the following modes are more in use.

1. There are some tenses which in Transitive Verbs have only or chiefly passive meaning. Those tenses are *Past*, *Perfect*, *Past Perfect*, both *Conditionals*, the pure *Imperfect Subjunctive*, the tenses with the form *-iyet* of the *Potential*, and with the form *zāi* of the *Necessary Mood*, the Participles derived from the *Past*, *Perfect*, *Past Perfect*, *Gerundive*. Moreover sometimes the following tenses: *Supine* and *Absolute Infinitive*, the Participle in *-n* or *-un*, and the Gerund in *-tāts*, and, seldom, also that in *-tanañ*. The Intransitive Verbs also take a kind of passive form (as in Latin *ventum est*, *veniendum est*) in the Gerundive and also in the Infinitive and in the Gerund in *-tāts*; e. g. “*yeuñčeñ assā = veniendum est*”; and always in the *Necessary Mood* with “*zāi*” and in the Negative form with “*nozo*”. About this see Chapter III. In order to help our memory to retain all these tenses, we may say: a) the Past and the tenses derived from it (Perfect, Past Perfect, Conditional, Participles in *-lo*); b) Potential (*-iyet*) and *Necessary Mood* (*-zāi*, *-tso*); c) sometimes the forms in *-tāts*, *-un* and *-tso* (*ōi*, *ōeñ*) have passive meaning in the Transitive Verbs.

a) If the passive meaning occurs in the above tenses which usually are passive, nothing is to be done; for they are already passive. Their construction consequently is as if they were passive, although not entirely. Thus “*mārlo*” from “*mār = beat*”, does not mean “*I beat*”, but “*I was beaten*”. Hence it appears that the different persons of Transitive Verbs in the Past Tenses, have not the same meaning as in Latin or English. For this reason, I did not put a Transitive Verb as an example of a conjugation. Yet the passive meaning is not so attached to those tenses as to exclude entirely the active meaning. Though seldom, yet sometimes active meaning occurs in those tenses.

If somebody thinks this is not a passive meaning, I say that we may at least suppose it as passive; because thus

their construction is more easily understood; moreover these Verbs in their concord follow mostly such rules as if they were passive.

Consequently if we have to translate English sentences in which those tenses occur in active meaning, we have to do with them, what we should do in Latin with sentences of active meaning in which the Verbs "*vapulo* = I am beaten" or "*veneo* = I am exposed to be sold", should be used in Past Tenses, namely change the sentence into passive and then translate it into Konkani.

δ) The tenses of which I said that they often have a passive meaning, are employed as passive, if the context requires it; and then it is clear, the Nominative is put in the Instrumental, although the Verbs were Intransitive which, as I said, sometimes, are used as passive; e. g. "tuven̄ yeuñčēñ assā = *tibi veniendum est* (lit. a te...)"

Remark, however, that we might perhaps exclude from those tenses the Gerund in *-tānāñ*. I certainly found it used also in passive meaning or form; yet this is not quite correct, at least I am inclined to think so. Moreover it seems that the Gerunds in *-un* and *-tāts* can be considered as passive or active indifferently, at least often. The same seems to hold good for the other tenses of this δ) class. In one word, if we have in English passive sentence in the tenses of this δ) class, these tenses can be considered as passive, although we might consider them also as active. Such is not the case with the tenses of the α) class.

c) For the tenses which have no passive meaning, the easiest way is to change our passive voice into active and then translate it into Konkani, as we do in Latin, when we have to translate a passive sentence with a deponent Verb.

2. Another way, not always possible, is to use the Verb "*zatā*". A great many Konkani Verbs are compound with "*kār* = do" and a Substantive, or some other part of speech as in Latin "*commonefacio* = lit. I make admonition, *admoni-*

tionem facio". As in Latin the Verbs in *facio* are made passive by substituting *fio* for *facio*, so in Konkani Verbs compounded with "kär", are made passive by substituting "za-tā" = *fio* for "kär-tāñ". This way of making the passive voice can be used not only in the tenses which have no passive meaning, but also in tenses which have a passive meaning. Hence it appears that in Verbs compounded with "kär", the passive meaning in the above mentioned tenses can be expressed in two ways, viz. *a*) by employing "kär" put in one of those tenses, *b*) by employing "zatā"; *e.g.* "suru kär = begin, *lit.* make beginning"; "I begin my work = mojea kāmāçi suru kärtāñ"; Passive: "mojea kāmāçi suru zatā"; in the Past: "mōjea kāmāçi suru zali *or* mojea kāmāçi suru keli".

Somebody might say: this is not a true passive form, but a neuter Verb. I answer: grammatically speaking, this is true; yet it expresses in some way the passive meaning; and if we have no better forms, we must be satisfied with what we have.

3. Another way, suitable for some Causative Verbs, is this: Take away from the Causative Verb the causative sign (āi, or ei, or oi, or i), or sometimes only i, the remainder will be the passive voice; *e.g.* "tsāḍai = increase", taking away āi it remains "tsāḍ = it is increased" (*superabundat*); "paloāi = quench", "paloa = get quenched". The Verbs made causative by adding only i, very often (if not always) are made passive or Neuter, substituting a for i; *e.g.* "porti = turn", "portā = be turned". It is true this is rather a Neuter Verb; yet this too expresses in some way the passive meaning.

I said above "some Causative Verbs", because only the Intransitive Verbs made causative by adding "āi *or* ei", can usually be made passive in such a way. And even the Intransitive Verbs are not always made passive by taking away the causative sign; *e.g.* "tsālai = cause to walk", taking away ai, you get "tsāl = walk". It depends, therefore, on the nature

of the Verb. The Transitive Causative Verbs, by taking away the causative sign, become simply Transitive, whereas with the causative sign, they were double Transitive, *e.g.* “kār = do”, “kārāi = cause to do” (by another); “ād = bring”, “ādāi = cause to bring”. About this point see Neuter Verbs, below, B., § 6.

4. The preceding ways might be called rather a supplement of the passive voice than the passive voice. The following can be called passive, although not general, *viz.* *a)* add the participle in -un to the Verb “zatā *or* assā”; *e.g.* “boroun assā = it is written”; “born zatā = it is filled, *impletur*”; or *b)* add the Past Participle in -lo of the principal Verb to “zatā *or* assā”; *e.g.* “*omnis collis humiliabitur* = sārṇvṇ guḍo khālto astolo = every hill shall be brought low”. Yet, in the 1st example there is not a pure passive meaning; “boroun assā” is corresponding to the Latin *scriptum est*; *e.g.* in *libro Moysis*, to the Italian *sta scritto*. Moreover such a mode is not in common use.

5. Another mode is to substitute for the Active Verb some Verb which in itself implies a passive meaning, although it has no passive form. This mode is used especially with Verbs compounded with “dī, gāl, kār” *etc.*; *e.g.* “bāptizār kār = baptize”, “bāptism gē = receive baptism”; “badlām gāl = put calumnies”, “badlām gē = receive calumnies *or* be calumniated”.

6. This, which I am going to speak of, is the most perfect mode of expressing the passive meaning, although this too is not general. On page 175, *l.* 26, I expressed the suspicion that there may be other Verbs besides “kātār”, which become passive by producing the vowel of the last syllable of the root. That suspicion has been changed into certainty, and although I have not as yet examples enough to establish a general rule, I can however say that there are many Transitive Verbs, which can express the passive meaning by producing or making the vowel of the last syllable of the root open, and this in all tenses; *e.g.* “tōp = prick”, “tōp = be pricked”; “badāl =

change”, “badāl = be changed”; “bór = fill”, “bòr = be filled”; “gāḍ = found”, “gād = be found” (*or* happen); “mòḍ = break”, “mōḍ = be broken”; “vòḍ = pull”, “vōḍ = be pulled” *etc.*

This rule supposes that that syllable has a closed vowel; what is to be done, if the syllable has a long or open vowel?¹⁾ Then the rule does not hold good. There are, however, some Verbs ending in a long or open vowel, which can have both meanings, *i. e.* active and passive; *e. g.* “tās = hew” and “be hewn”; “pind = tear” and “be torn”. Later, perhaps it may be found that there are many such Verbs; for the present this rule must be left incomplete, because longer consideration is required. Remark that by the above mentioned change of vowel, those Verbs can become either neuter or passive as the meaning requires; *e. g.* “suri katārtā = the knife cuts”, “ruk katārtā = the tree is cut”. This rule is in conformity with Sanskrit (see Max Müller, *l. c.* on p. 175).

7. Finally there is one way, yet doubtful, hinted at in Part II, page 134, § 4; *i. e.* some Verbs express the passive meaning by changing the o of the last syllable of the root into u; *e. g.* “fòḍ = break”, “fuṭ = be broken”; “sòḍ = leave”, “tuṭ = be left, get rid”. But as these Verbs change also the consonant (ḍ into ṭ), somebody might think that “fòḍ” and “fuṭ” *etc.* are two different original Verbs. See another mode B., § 6.

B. Verbs in particular

§ 1. Zatā and assā

In many cases, especially in the conjugation, we must use sometimes “zatā”, sometimes “assā”, even in the same tense. When is the former to be used, and when the latter? This depends on their fundamental meaning. “Zatā” originally means “become”, in Latin *fit*; it expresses therefore some act, some passage, real and metaphorical, from one state to another :

¹⁾ About the difference between long and open, short and closed vowels, see page 2, l. 13.

“assā” means “to be”, not any being, but existence either absolute, *i. e.* opposition to nothing, or relative, *e. g.* existence of prudence in a man; moreover it means to be in a place. Consequently “zatā” and “assā” correspond partially to the philosophical expressions *in fieri* and *in facto esse*. If the English “to be” is used to say, *e. g.* that “a man is good, bad. . .”, then the Verb “zāun assā *or* zāun vortautā *or* vortautā” must be used. Yet if some, I may say, exterior quality is denoted, “assā” is used; *e. g.* “bāgil uktēñ assā—the door is open”. Nay, we find some examples in which “assā” is used also for true qualities: whether this be wrong or not, I cannot tell with certainty; doubtless such is not the general rule. It seems that “assā” used as Auxiliary Verb, can express also some quality. The Verb “to be” in Konkani is usually omitted in the Present, if it expresses quality; *e. g.* “Deu bhōu boro = God (is) very good.”

Therefore in the conjugation we must keep in view this fundamental meaning of the two Verbs, in order to know which Verb must be preferred; yet much practice is required for it. Nevertheless in some cases “assā” or “zatā” can be used indifferently.

The fundamental meaning of “zatā” can explain many cases in which this Verb is used when we should omit it altogether; *e. g.* “he came as governor = ādhipāti zāun ailo”; “obediently = khalto zāun”; “after. mass = mīs zalea uprānt”. The Konkani language loves to express by “zatā” the different stages through which a thing must pass, which in other languages are either understood or expressed simply by particles, affixes etc. The Verb “zāun assā” will be better understood by comparing the compound Verbs in **-un** (see below).

§ 2. Causative Verbs

We must carefully remark that the Causative Verbs are used not only when the causative meaning occurs in the usual form, *e. g.* do, cause to do; laugh, cause to laugh;

but also in many other cases in which the causative meaning is concealed by different expressions; *e. g.* “excite” may be considered as causative of “rise”, hence we may express it by the causative form of “uṭ=rise”. And so almost innumerable other English expressions, which cannot be rendered literally, can be expressed in a truly Konkani mode by some causative form, concealed in the English expression. You find many examples in the Dictionary. This is the proper way of getting at the nature of Konkani; some might try to translate English into Konkani, keeping the same form; and as this very form often does not exist, he will say that Konkani has no expressions for many English sentences. But first I could say the same of the English, *h. e.* that English has no expression for many Konkani expressions; because trying to translate literally Konkani into English, certainly often you will not find the corresponding English sentence. Secondly, I say that in Konkani very beautiful expressions are to be found, but unknown to those who complain about the poverty of Konkani.

Yet, as I remarked in Part II., not all Verbs have a causative form, especially those which have in their original non-causative form a causative termination; *e. g.* “borāi = write”, “lāi = apply”, “ulāi = speak” *etc.* How can we distinguish those which can be made causative? Mostly the more commonly used causative forms are given in the Dictionary; but I could not put them all. Moreover some causative forms might be used, though they are not popular, (provided they be not *against* the nature of Konkani) because in this uncultivated language we cannot limit ourselves to the popular forms and words; of many things the common people everywhere have not even the idea. What is to be done with those Verbs which have not the causative form we are in need of? We must betake ourselves to some circumlocution. The most common Verb used for it is “lāi=apply” (see p. 145, *note* 3) which expresses a really causative meaning as the form in -āi. Some-

times “dī = give” is also used; *e.g.* “sāmzāun dī = give to understand, *or* cause to understand”.

As regards the rule given in Part II. for making Causative Verbs, I need not say that there may be some other rare forms. The same rule could be laid down more clearly, distinguishing Verbs having the root ending in a pure consonant, Verbs ending in a vowel, and Verbs ending in ñ. The Verbs ending in a vowel may again be subdivided into Verbs ending in a diphthong (au...) and Verbs ending in a pure vowel. For each case the rules are somewhat different; you may find them by comparing with § 1, p.145, *notes* 2, 3 and *alibi*.

§ 3. Frequentative Verbs

They correspond to the Latin *dormito*, *cursito* etc. Sometimes the frequentative meaning can be expressed by the emphatic *ts* (see Part III., Ch. II.); *e.g.* “he goes often to that house = to tea *gārāk vetats*”. Sometimes although seldom, the repetition of the same Verb expresses in some way the same idea, or “portun portun” is added to the principal Verb, yet, strictly speaking, this mode is emphatic rather than frequentative, or frequentative and emphatic mixed. Both ways cannot be used in every case; use is the master. The third way is to use some circumlocution; *e.g.* “*tovoļ tovoļ* = from time to time”; “*sābār pāuṭi* = many times”; “*sovoi assā* = custom is”.

§ 4. Emphatic and exclusive Verbs

These are formed by *-ts*, as stated on p. 82. As to the exclusive meaning, I must say that *-ts* is not used commonly with the exclusive meaning with Verbs, but with Nouns etc. (see p. 82, *note*). Yet it sounds Konkani also with Verbs; hence if there be necessity, we might use it; *e.g.* “*āuñ polei-tats* = I only look”. These Verbs differ from Solitary Verbs.

§ 5. Inceptive Verbs

They correspond to the Latin *splendescere*, *lucescere* etc. and to the English: “begin to say, to speak” etc. This meaning

may be expressed in many ways, yet a thoroughly Konkani mode is to use the Verb “-lāg = *lit.* be attached”; *e. g.* “moṅunk lāglo = he began to speak”; “uzuāḍ zāunk lagtā = it begins to get light”; “porzālik zāun lagtā = it begins to become shining”. We might use, although not always so elegantly, “suru zatā = *lit.* beginning becomes”.

For the sake of convenience, I mention here another mode somewhat similar to the preceding one; our English: “come so far as, to . . .”, and the Latin *eo pervenit ut* can be rendered with the very form, *i. e.* “pāu = reach”; *e. g.* “by not avoiding idleness, he came so far as to commit a great sin = ālsai kārṇ vōḍ pātak aḍarunk pāulo.” This Verb “pāu” is used in some other elegant expressions, as practice will teach you.

§ 6. Neuter Verbs

There are many original Neuter Verbs; *e. g.* “rāu = remain”, “tzāl = walk” *etc.* I do not mean to speak about these, as they have no peculiar difficulty, but about those which are connected with the Causative Verbs, as hinted at on p. 134, para. 3, and touched upon again in A., § 4; here they must be explained more distinctly. These Verbs are sometimes a mean, both as to meaning and form, between active and passive form; *e. g.* “kāḥār = cut”, “kātār = get cut”, “kātrailo = has been cut”. They can indeed, as I said above, be used also to express the passive voice; yet strictly speaking, their first meaning is Neuter, partaking somewhat of the passive meaning too. At any rate their construction is not the construction of Passive Verbs, *i. e.* requiring the agent (if this is an animate subsistent agent) in the Instrumental, in the same way as the really Transitive Verbs, of which I spoke above. So we may say: “divo pāloatā = the light gets extinguished”; we may even say “funkin divo pāloatā = the light is extinguished by a blow”; but it does not seem the general use to say, *e. g.*, “teā māṅṣān divo pāloatā *or* pāloalā = the light is or has been extinguished by that man”.

In order to simplify matters about Neuter Verbs connected with Causative Verbs, keep this simple rule: "by taking away from the Causative Verb those letters by which it became Causative, the Verb becomes what it was originally, *i. e.* Neuter or Transitive. Hence, as the Verbs ending in a pure consonant more frequently become Causative by adding *āi*, by taking away *āi* you get the original; and as the Verbs ending in a vowel, more frequently become Causative by adding only *i*, by taking away *i* you get the original Verb; and if the original Verb, in both cases, was a Neuter Verb, that is the Neuter Verb which we aim at". We might express this rule more simply thus: Many Verbs can be made neuter by adding one *a* to the root or by producing the vowel of the last syllable of the root. These two modes cannot be used indifferently; the first mode especially cannot be used if the Verb ends already in *a* or *e*. To this simple rule we must add these remarks or limitations.

1. Some Verbs seem to have a middle form between the causative and the original active form, *i. e.* a neuter form. This 3rd middle form is obtained, either by producing the last short vowel of the root of the original, or by adding to that root one *a*; *e. g.* "kātār = cut", "kātrāi = cause to cut", "kātār = cut", *e. g.* the knife cuts; "tās = hew", "tāsāi = cause to hew", "tāsā = be hewn". Sometimes, instead of adding anything, the original form itself is used both in active and neuter meaning: "tās = hew, get hewn".

2. Some Verbs are used only or chiefly in the causative form; *e. g.* "goḷāi = chew"; some others are used only or chiefly in a neuter form and meaning.

3. We cannot from all Causative Verbs form a derived Neuter Verb, although in itself it would seem possible; use must be also considered.

4. The same Verb may sometimes have a merely neuter meaning, sometimes it may almost coincide with a Passive Verb; the context and the different combinations must decide;

e. g. “divo pāloalo = the lamp ceased to burn”; “divo funkin pāloalo = the lamp has been extinguished by a blow”.

5. Consequently these Verbs too, sometimes, can be made passive in certain tenses in two ways, *i. e.* by using either the Neuter Passive Verb, or the Causative Verb in a tense of passive meaning; the first mode is not thoroughly passive and cannot be used when the agent is animate and subsistent; *e. g.* “divo funkin pāloala *or* mǎnšān divo pāloilā”.

6. More frequently Verbs ending in **a** are neuter connected with a Causative Verb.

§ 7. Reciprocal Verbs

About this point I only remark, that the reciprocal form and meaning can be concealed, by some different expressions and way of thinking; then also we can use the reciprocal form, after having tried to give to the foreign expression a Konkani dress; *e. g.* “the father will betray the son, the son will betray the father”; although we can translate this as in English, yet we can use this shorter form: “bāpui ani pūt yekāmekā kuṭ kārtele”.

§ 8. Reflective Verbs

The form “-itleāk” can be used not only in the meaning explained in Part II., but if it is applied to mental operations, can express a really logical reflexion; *e. g.* “āikalleñ tumče itleāk čintā = think over, ruminat what you have heard”. Yet this meaning could be expressed also in some other way; *e. g.* by “portun = again”, which is derived from “porti = turn” (transitive) *or* “portā = turn” (intransitive), corresponding exactly to the Latin *reflecto*.

§ 9. Dubitative and Quasi-diminutive Verbs

By the often mentioned -so we can express very elegantly and shortly these dubitative and quasi-diminutive Verbs. Some examples have been given in Part III., some in the Dic-

tionary. Here only I remark that this **-so** cannot be used indifferently; *e. g.* it would not sound well “**āuñ čintāñ-so=** it seems that I think”; because it would almost show that I do not know certainly whether I think or not. But of another I can say “**to čintā-so=**he seems to think”.

As stated above, the affix **-so** gives not only a dubitative meaning, but also a diminutive one and the like; thus “**to apleñ kām kārtāso distā**” means not only “he seems to do his business”, but also “he performs it perfunctorily”; “**to čintā-so**” means not only “he seems to think”, but also “he shows inclination to think so and so” *etc.* Yet the original meaning from which the others are derived is dubitative. Further, remark that use sometimes does not allow us to employ this **-so**, although in itself it would seem right. Finally, many English sentences which cannot be rendered literally, can be rendered by this **-so**, which is a nice Konkaniism; this happens especially in some dubitative or diminutive sentences; so, *e. g.*, we might express the English sentence: “I should do this and that” by this **-so**, “**yeñ, teñ kārīzāi-señ distā**”. In this last quasi-diminutive meaning it is not commonly used with Verbs; yet it does not seem to be against the nature of Konkani; consequently we might use it, if there be any urgent necessity.

As to its construction, it must be joined to the word which is affected by the dubitative or quasi-diminutive meaning; as above, the affected word is “**kārīzāi**”. It does not change the construction, just as if there were no **-so**; hence in the above example we must say **-señ** not **-so**; because the subject of that “**kārīzāi**” is “**yeñ teñ**”; hence it must be put in the Neuter.

§ 10. Compound Verbs

1. *Compound Verbs in -un*

This kind of Verbs is compounded of the form **-un** or **-n** of one Verb and of another Verb in a finite mood; *e. g.* “pull down=**kāḍn gāl=lit.** drawing put”. Here really there are two

Verbs, which, however, express one idea which in Latin and in some other languages, may be expressed by one Verb.

The way of understanding these Verbs is this: as this language sometimes has no Verbs in sufficient number to express a certain notion, what means does it employ? It divides, I may say, the idea into two parts, one of which is as *genus, determinabile, materia, i. e.* element to be determined, the other is like *differentia, determinans, forma, i. e.* determining element; both together give the whole notion; *e. g.* “choose = vintsun kād = *lit.* seeking take out”. The idea of choosing is divided into the first part, which is required in order to choose viz. to seek; and into the second part which follows the act of seeking, viz. to take out or to take up. Consequently the Verb in *-un* expresses the *genus*, the *materia*, the *determinabile*, and the means by which something is obtained; the other Verb expresses the *differentia*, the *forma*, the *determinans* and that which is obtained. This manner, although it seems to be a sign of poverty, is, however, a great nicety and elegance of Konkani, and far superior to our European manner of expressing the same thing. Many of our simple Verbs must be translated in this way. This is another means of getting at the nature of Konkani. Which are those Verbs? You find many in the Dictionary; here I can only say that such Verbs are especially those, which explicitly or implicitly involve the above mentioned compound notion of means and end, determining element and element to be determined; yet the right use of them is not so easy. Moreover there are some consecrated by universal usage, others which, although right in themselves, are not in use. Many Verbs compounded with an Adverb or with a Preposition, are also translated often by this kind of Verbs. The English Preposition sometimes can be omitted; *e. g.* “go away = *votz*”; sometimes it can be rendered by a Konkani Postposition or Adverb, *e. g.* “go before = *mukār votz*”; sometimes it can be translated by this kind of Verbs, *e. g.* “pull down”. “Pull”

could be rendered by “kād”, but the Preposition “down” changes somewhat the meaning, *i. e.* “by pulling, put it down”; hence we may translate “kāḍn gāl”. This kind of Verbs is so peculiar to Konkani, that it is used also when there is no strict necessity; *e. g.* “show” could be translated by “dākei”; yet Konkani prefers to say “dākon dī=by showing give *or* having shown give, *or* give shown”; so also “offer” is translated by “beṭoun dī” instead of the simple “beṭei”; “dison yetā” instead of “distā=appears”. This shows that this kind of Verbs is not used only on account of poverty, but as an elegance of Konkani. Here let us put down only a few examples: “apoun āḍ = call, *lit.* having called bring”; “kāṅeun ye (or shortened ‘kāṅ ye’) = having taken come”; “dāṅ dī (exactly ‘dāḍn dī’) = send, *lit.* having sent give”; “ukoln dór=raising keep, *lit.* keep raised”; “āḍn dī (vulgar ‘āṅ dī’)=purchase”; “rāun ulei=stammer, *lit.* speak stopping”. Many such Verbs are used also by common people very elegantly. Such Verbs are used also in cases in which they seem out of place, yet well considered they add much beauty. So, to say “receive the Blessed Virgin as a Mother” can be translated “Ankuāri Māriek āuoi kārn kāṅe=lit. having made the Virgin Mary (as) your mother, take her”. And so in many other similar examples which cannot be taught but by practice. We shall see below that many of our Adverbs are expressed in this way.

2. Other Compound Verbs

In Latin, in English and in German especially, the Verbs compounded with Postpositions are often difficult; not so in Konkani. I have already said elsewhere that the composition of Postpositions (or Adverbs) with Verbs, seems to be a mere apposition, *viz.* so many Latin and English Verbs compounded with Prepositions (or Adverbs) are translated, if the Adverb or Postposition is to be expressed, by simply joining the Adverb to the Verb; more frequently the Latin Prepositions

in compound Verbs must be translated by an Adverb; *e. g.* “proceed = mukār vots”; sometimes the compound Verbs in -un must be used. Moreover there are other kinds of compound Verbs (see p. 177).

What case do they govern? This depends on the word which is united to the simple Verb. Generally speaking to know what case is to be used, try to make a literal translation of the Konkani word into English or Latin, and the case which would be required in using this literal regular translation, is the case which is to be used in Konkani. There are some exceptions, but very few; *e. g.* “saitānāk pāṭi-kār = send back Satan”, although the simple Postposition “pāṭi” seems to govern the Original (or better “pāṭleān”, because “pāṭi” seems not to be used as Postposition). Probably “saitānāk” is here governed by “kār”, not by “pāṭi”.

Art V. Adverbs

§ 1. Adverbs in General

If we consider as Adverbs only those parts of speech, which have a form grammatically distinct from the form of the other parts, then we could almost eliminate the Adverb from the Konkani Grammar, because except the original Adverbs given almost all in Part II., the others usually called Adverbs, have either the form of a Noun in the Instrumental Case, or of an Adjective, or of a Gerund *etc.* Further the original Adverbs themselves are changed into Adjectives, we may say for the slightest reason. Nevertheless, if we consider this question from a higher point, *i. e.* from the regions of philosophy, we are not allowed to eliminate so many Adverbs. I explain my meaning. Adverb in its essential notion expresses some determination of the Verb, whereas the Adjective expresses something of the Noun *cui adjicitur*. Hence it follows that those parts of speech which determine the Verb are to be considered as Adverbs, although they may have a form of

Adjective or Gerund etc. After this fundamental observation, let us go to say something about their use.

1. There are not many original Adverbs, *i. e.* parts which determine the Verb, grammatically distinct from the other parts of speech, as stated above. How does Konkani express so many other Adverbs? It uses other parts of speech, especially Adjectives, Gerunds, Nouns.

a) As to Nouns, this happens also in our European languages; *e. g.* the Ablative of the Noun is used to express manner just as the Instrumental in Konkani; *e. g.* “with difficulty = *kāṣṭān*”; hence there is no need of further explanation.

b) As to Adjectives, Konkani not only uses them for Adverbs, but, which is peculiar to Konkani, also lets them agree with a word, with which they have no strictly logical connexion of agreement; *e. g.* “to boro *vhaztā* = he plays well.” Here the word “*boro*” determines “*vhaztā*”; yet it agrees with “to”, with which it has some remote relation. Yet we might use also the Neuter: “to *boreñ vhaztā*”. The first mode, although perhaps apparently not so logical, seems to agree better with Konkani.

c) As to Gerunds, Konkani is particularly fond of expressing Adverbs, chiefly of manner, in a way similar to the compound Verbs in *-un* (see above § 10), because the Gerund in *-un* expresses also manner; so instead of using, *e. g.* “*çitin* = attentively”, the Noun with the Gerund in *-un* of the required Verb is used. This required Verb is often “*zatā*”; hence we find so many Gerunds with “*zāun*”. The meaning of such Adverbs is similar to the meaning of the compound Verbs in *-un*, nay we might perhaps consider this kind of Adverbs not different from that kind of Verbs in *-un*. Such a mode of using the Adverbs is similar to the Kanarese mode in *ಆಗಿ* (*āgi*), Participial Gerund of “*ಆಗು* (*āgu*) = become”, and to the Tuḷu mode in *ಆದ್* (*ād*), Participial Gerund of “*ಆಪಿ* (*āpini*) = to become”; “*zāun*” is exactly the Participial Gerund of “*zatāñ* = I become”. The construction of such a kind of Gerundial

Adverbs is not different from the construction of Gerunds (see above).

2. Many of our Adverbs are translated by Adjectives; namely, if the Adverbs are in a sentence which is explicitly or implicitly a relative sentence, then the relative sentence is changed into a participial sentence: but such a sentence is somewhat different from the common participial sentences; because here instead of changing the Verb into a Participle, the Adverb (or Postposition) is changed into an Adjective; *e. g.* “you, who are far come near = tuñ poislo lagiñ ye”. In such a case sometimes a strange thing happens, viz. the English Adverb is translated by a Konkani Adverb which seems to have the contrary meaning; *e. g.* “go far = lagšilo votz”; “come near = poislo ye”. The reason of this paradox has been given at p. 172, para. 4. Some derived Adjectives have not been given on pp. 147-150; *e. g.* “purto” from “puro”, *etc.*

3. Finally remark that the same words may be used either as Adverbs or as Postpositions according to the different combinations to which they are liable; *e. g.* “adiñ, mukār, uprānt”.

§ 2. Adverbs in Particular

Now each Adverb given in Part II. Ch. V. should be carefully explained, and this would be, no doubt, worth while; but as this would require too long a time, I shall limit myself to the most necessary observations, leaving some more peculiar ones to the Dictionary. Some Adverbs, however, will be explained in Art. VI., because many Adverbs are also Postpositions.

1. *Correlative Adverbs.* As we have found Correlative Pronouns, so we find also Correlative Adverbs; *e. g.* “zāiñ—thāiñ = where—there, *or* whither—thither”; and as the first of the Correlative Pronouns can be omitted, so also the first of the Correlative Adverbs can be omitted; *e. g.* “whither I go, thither you cannot come = āuñ vetāñ thāiñ tumiñ yeunk nozo”. In English too, one of the Correlative Adverbs could be omit-

ted, but, usually, the second of them, or better (as there is no fixed place for them) the “ἀπόδοσις”; whereas in Konkani the “πρότασις” is omitted. This is the best way, it seems to me, to understand some elliptical sentences, which are very different from the English or Latin forms of speech. Interrogative, Relative etc. Adverbs need no explanation, or will be learnt by practice.

2. *Adverbs of place.* If used absolutely, they are as given in Part II. Ch. V.; if the notion “through. . .” is expressed, then they are changed into an Adjective and put in the Instrumental according to the rule (see pp. 212, 213, para. 7). If the notion “from. . .” is expressed, they can be used followed by “thāun” or some other word without making any change; this must be understood also of other Adverbs. Sometimes the original Adverb is used also in this meaning. So we say “haṅgāḥeān=through here”; “tāntleān=through there”; “poisileān=through a distant place”; “haṅgā thāun=from here”; “āz legun=from to-day”. About this point we must remark, that not only can the same word be used both as an Adverb and as a Postposition as stated above, but also the Instrumental of the derived Adjective can be used as Postposition. So we can say: “to moje mukāveleān vetā”, instead of “to moje mukār vetā=he goes before me”.

According to the above explanation we could not use the form in -sān, if the Adverb is used absolutely; yet sometimes we meet such a form: I doubt about its correctness. Consequently we say “to mukār assā, to pāṭi assā” (some also say “mukāveleān, paṭleān assā”); “to mukāveleān vetā or mukār vetā”; “to moje mukār vetā” (*Postp.*); “to moje paṭleān vetā”. In the last example we cannot use “pāṭi”; then the meaning would be “he comes back, returns”. This “pāṭi” therefore seems to be used only as Adverb.

3. Some of the given derived Adjectives are seldom used; e. g. “vegiṅtso”.

4. To some Adverbs the Particle -gi gives an indefinite

meaning; *e. g.* “khāiṅgi gelo = (he) has gone somewhere, (he) has gone I do not know where”; “kossēṅgi kelāñ = in some way or other has been done (somehow or other)”. To express such a meaning it seems to be necessary to add this *-gi*. Moreover it can be added as a pleonasm to the Correlative Adverbs. (As to the correlative pronominal sentences see p. 241.)

Art. VI. Postpositions

§ 1. Postpositions in General

These are just the opposite of the Adverbs, because the Konkani Postpositions are as frequent as the Adverbs are rare, I mean grammatically. Many English or Latin tenses are expressed by Postpositions (see above); some Conjunctions too can be rendered by a Postposition; *e. g.* “because = pāsun”, Latin *propter*. The Postpositions are, I may say, the favourite part of speech of Konkani. But on the other hand they are not so frequent as in English; because so many Verbs compounded with Prepositions can be rendered by a simple Verb. Moreover we have seen (see pp. 5, 227) that sometimes they are changed into Adjectives. This use of Postpositions renders the sentences more simple; because out of two or more sentences only one sentence is formed, which, however, is so long and complicated that we do not gain much perspicuity.

1. About the case governed by Postpositions you have the list in Part II. Ch. VI. If some other Postposition should occur, what case does it govern? As far as my knowledge goes, the Original: I do not remember now to have ever found (except “pois” which can be joined to the Dative, *e. g.* “santi-poṅāk pois=far from sanctity”) any Postposition, which governs the Dative or Nominative besides the given ones. Yet remark that it is not prohibited to join them, if the meaning requires it, also to the 2nd Locative as hinted at on p. 153, para. 6; *e. g.* “from the carriage = gāḍier thāun”, here we want to

express descending from a high place. Perhaps some Postpositions might be joined also to some other case.

2. The Postpositions can be joined to Nouns, Pronouns (sometimes to Adjectives too), Verbs, *i. e.* Participles, Adverbs.

3. As regards the union of two Postpositions (see p. 153, para. 6) this must be understood not only of the 2nd Locative, (for I said that the termination *r* of the Locative can be considered as a contraction of “voir”), *i. e.* not only can a Postposition follow the 2nd Locative, but also two real Postpositions can be joined. This takes place when two notions, as stated at p. 153, are to be expressed, which are not sufficiently expressed by one Postposition. The Postposition which more frequently is joined to other preceding real Postpositions or Postposition-Adjectives is “thāun”; *e. g.* “moje lagiñ thāun pois votsā = *lit.* go from near to me far”; if we consider that “pois” as a Postposition, we would have three Postpositions together. Yet here “pois” seems to be rather an Adverb. “Dēvā kade thāun sārṇṇ ailāñ = *lit.* everything came from near to God”. As to the example given *l. c.* “sārgarānt”, in which not two pure Postpositions, but two cases are confounded, *i. e.* the terminations of the 1st and 2nd Locative together are added, this, I say, is not in common use. I have put it down, because I have heard or read it somewhere, but this must be considered as an incorrect form. To express such an idea this expression is more common “ūnts sārgār = aloft in heaven”, “ūnts mezār = aloft on the table”; or the 1st Locative only will suffice.

4. About the change of Postpositions into Adjectives see p. 227. Further what is said in Art. V. about the change of Adverbs into Adjectives *servata proportione* holds good also for Postpositions.

About the construction of Postpositions, chiefly about the long sentences which they govern, see Ch. III., below.

§ 2. Postpositions in Particular

Here too, it would be worth while to explain each Postposition; I must limit myself to these few points.

1. First, there are some Adjectives derived from Postpositions not laid down in pp. 147-150; *e. g.* “phuḍlo” from “phuḍe”; “uprāntlo” from “uprānt” *etc.* Moreover some other Postposition not given there may occur; *e. g.* “višyānt=about”, Latin *de*; “bāri = Latin *instar*”; this last, “bāri”, although perhaps strictly not a Postposition, has, however, nearly the same construction: (see also p. 225 para. 8). About this “bāri” remark further, that some use “porri” instead of “bāri”, chiefly in religious matters.

2. “Moṇasār, päriant = until”. “Moṇasār”, if used with Verbs, is often shortened into “sār” (see Appendix to the Grammar). Both “päriant” and “moṇasār” seem to be used indifferently. Both can be used also with Verbs, although with Verbs more frequently “moṇsār” is used.

3. “Porteñ” is derived from “porti = turn”; hence it means “turning” and is like a Participle, which must be declined as I said of “kosso” *etc.*; as to the meaning, it is a Postposition, yet grammatically it is an Adjective; *e. g.* “the father will be against the son, and the son against the father = pūṭu bāpāk porto astolo, ani bāpai putāk”. If we say “porteñ” or “portun”, the meaning is “again”.

4. “Āq” and “virōdh” are, very often, used indifferently with “porteñ”.

5. “Phuḍeñ” is a strange Postposition, because it seems to have two contrary meanings, *i. e.* *after* and *before*. Yet this is only in appearance; its original meaning is *close to*, but still in future; hence according to the way of conceiving such a meaning, it can be expressed either by “before” (close to, in future) or “after” (after this time, in future). So we can say: “yea phuḍeñ patak kārṇakā = in the time which is be-

fore thee *or* before thy face (in future) do not commit sin". "Phudeñ" seems to come from "phuda = future time".

From it the Adjective "phudlo = future", or that which is immediately after the present, or before another thing, *e. g.* "Paskā phudlo upās = Lent, or fasting which is before Easter".

6. "Uprānt, magir". Both have the same meaning "after" as in Latin *post*; "uprānt" seems to be more used as Postposition, and joined as far as possible with the Participles of Verbs; "magir" is more common as Adverb; *e. g.* "kām keleā uprānt = after having performed the business"; "āuñ magir yetāñ = I come afterwards". Yet sometimes they can be used indifferently. "Uprānt" and "magir" are usually joined to the Pure Past Participle.

7. "Paṭleān" is the Instrumental of "paṭlo" derived from "pāṭi = back". It may be used also as Adverb, *e. g.* "to paṭleān yetā = he comes behind". Yet, although it be used as Adverb, as to the meaning it may differ from "pāṭi"; so "to pāṭi yetā = he comes back"; "to paṭleān yetā = he comes behind (after us)". The reason of such difference may be this: "pāṭi = back", "paṭleān = through that way which is measured in going back, or behind" (see above).

8. "Voir" properly means "upon"; yet figuratively it can be used also to express "in", but with a certain emphasis; *e. g.* "saitān teā mǎnšā voir assā = the devil is in that man". Instead of "voir" we may use the 2nd Locative, but not in every case; use must be consulted.

9. "Sākāl, khāl, tala, ponda = under". Sometimes they can be used indifferently; in many cases however they must be distinguished: "sākāl" seems to be used rather of material things and of a non-contiguous inferiority, and, more frequently as Adverb, *e. g.* "sākāl podlāñ = it fell down"; "khāl" more commonly is used in figurative meaning, *e. g.* "to mojea khāl assā = he is under my jurisdiction". The Goanese use "khāl" also for material things. "Tala" and "ponda" are used more

frequently for contiguous inferiority; “ponda” is the most common Postposition to express “under” and “below”.

From these Postpositions we have the derived Adjectives: “sākāilo, khālo, pondlo”.

10. “Kāḍe” has been explained elsewhere. About it remark only the Adjective “kāḍtso” which is used in a strange manner, to express “from” instead of “thāun”; the reason has been given elsewhere, *i. e.* “kāḍtso = that which is *or* was near”; “Somi Jezu Krist Bāpā kāḍtso āilo = our Lord Jesus Christ came from the Father, *lit.* came being near to the Father”. Some say “gāḍe” instead of “kāḍe”.

11. “Bhāir = out” is used not only to express place, but also figuratively; *e. g.* “gārje bhāir = without necessity”; “more than I am obliged = kāideā bhāir”; “beyond your power = podvie bhāir” *etc.*

12. “Vin, *or* viṇe” is not often used, because the English “without” is better expressed by the Negative Gerund in “-tanañ” or by the Conditional Negative, or by “šivāi”. Nevertheless it occurs in this and similar meanings: “without necessity = gārje viṇe”, “without comparison = sārī vin” *etc.* If “without” occurs with a Verb, it is expressed by the Negative Gerund, as I said; if it occurs with a Noun, then it is translated sometimes by the negative form of the Verb, if such a Verb is understood; *e. g.* “without communion man cannot live a supernatural life = kumgār kāṇeināstanañ sām̄ba-ṽorto jiv jieunk nozo.” We have seen already that “bhāir” can be used also in the meaning of “without”.

The derived Adjective “bhāilo” means “exterior”, *e. g.* “bhāileo mādri = exterior Nuns” (Tertiaries), as they say here in Mangalore.

13. “Saṅgata = with” properly means “society”; and even in this meaning of “society”, it is replaced sometimes by “kāḍe”, if our “with” expresses directly the term of an action; *e. g.* “to have to do something with”; consequently “saṅgata” seems to express directly “company”. Notwithstanding in

some cases “saṅgata” and “kāde” or “lagiñ” might be used indifferently; *e. g.* “Dēvā kāde” or “Dēvā saṅgata meļon mānis ajapañ kārtā = man united with God makes wonders”. In this example however “saṅgata” is better used.

14. “Viņgād”, strictly speaking, seems to be an Adjective, meaning “separated”; yet its use corresponds to the English “apart, aside”; *e. g.* “Somi Jezu Kristān apostolānk viņgād dovorleāt = Our Lord Jesus Christ took apart the Apostles.” Instead of “viņgād” we can use “veļo = separated”. Some say that “veļo” is used for persons, “viņgād” for things, yet such difference is somewhat doubtful.

15. “Pasun, pasvot”. Commonly these two Postpositions can be used indifferently in the meaning of “on account of” and “in order to” or also “for”, Latin *pro*. Yet if I were to judge from the use made by some of these Postpositions, I would say that “pasun” means “on account of”, “pasvot = in order to or for”. Future considerations may determine this point.

16. “Khātir” seems to be more commonly used in the meaning of “for”, *e. g.* “moje khātir māg = pray for me.”

17. “Nimtiñ” can be used in the same meaning of “pasun”, *i. e.* “on account of”; it is rather rare.

18. “Pārmāne” seems to be an old Original, from “pārmān = manner”, not used except in the Original. We have a sign of its origin from a Substantive in the sentence; “fāvotēā pārmāne = in a proper way”. Notwithstanding it follows the rules of the Postpositions; so we say “kāideā pārmāne = lawfully”; “šastrā pārmāne = according to or in conformity with religion”; “povitṛa pustakānt sānglea pārmāne khāiñ mheļeñ sārgār rigānāñ = as it is said (according to the said) in the Holy Bible, no unclean thing enters into heaven”. This Postposition can be joined also to the Past Participle.

19. “Bhountaņiñ” (not “bāuntaņeñ”, as on p. 152). It is derived from “bhoun = go round”; it seems to be the Instrumental (see p. 24, para. 5) of some old Substantive, no more in use. It is used in this and similar sentences; “Roman

pärzā yeun Jeruzaleā bhountaniñ vedo märteli = the Roman people will come and put a siege around Jerusalem.”

20. “Veslean” seems to be the Instrumental of the obsolete Substantive “veslo”; yet it is more natural to say that it comes from “issin̄=in this way”; “issilo=which is in this side”, “issileān=through this side”; the initial *v* is prefixed as this is often the case with words beginning with *i*.

21. “Dikān” is the Instrumental of “dik=side, direction”: hence it may require sometimes the Original of the Adjective instead of the Original of the Noun. From the explanation given of “vesleān” we can learn that “dikān” and “issileān” are synonyms indeed, yet not to be used always in the same way. In order to know which must be used, recollect that “dikān” means “in the direction of”, “issileān” means “in this side *or* through this side”; in a particular case consider which of these two literal translations is more suitable. Examples: “In what direction is Europe? = Vilāyet khāinčea dikān assā?” Here we could not use so properly “issileān”. “Europe is in this side=Vilāyet issileān assā”; “the country called Gnosis is in the direction of the place called Energeia=Gnosis mollo gāuñ Energeyā mollea gāuñčea dikān assā.”

22. “Thāun”, as hinted at, means “from”, as in the sentences which express distance, real or metaphorical; *e. g.* “from good resolutions to execution there is a great distance; therefore the Holy Bible says: desires kill the lazy man=boreā ničevā thāun sovoi päriant bhou pois assā; teā pasun povitřa pustak moņtā ki khušo aļsi mānšak jivsi märtāt mōņ”. This Postposition has been explained elsewhere also.

23. “Poltođi” originally means “on that side”; *e. g.* “of the river *or* beyond”; in the metaphorical meaning of “beyond” it seems not to be often used; “bhāir” is rather employed in such a meaning.

From “Poltođi the Adjective “pelo=ulterior” is derived; it means exactly “that which is beyond...”; *e. g.* “pelo burgo yeundi=let the boy come who is beyond the...”.

24. "Altāḍi" is the opposite of "poltōḍi": the derived Adjective is "āilo".

25. "Vorviñ" means "through", in German "*durch*" as in the sentence: "through continual prayer we shall save our soul, and obtain from God every thing = khālinastanañ magḥeā vorviñ amiñ amtso ātmo bačāu kārteleāuñ ani Dēvā thāun sārṇṇ kurpā zoḍteleāuñ". It means therefore "means, instrument, cause".

26. "Šivāi *and* karit" correspond to *praeter*; e.g. "taḥe šivāi = beside this". They are used also to express the English "except"; e.g. "except sin nothing is a true evil = pātka šivāi vāiḥ kāiñ nāñ". By this Postposition we can also translate elegantly many negative conditional sentences; e.g. "if we do not suffer now with Jesus Christ, we shall not enjoy with him everlasting joy = Jezu Kristā saṅgatā amiñ atāñ sosanāñ zaleār, taḥeā saṅgatā sasnāḥeñ sukh bhogunk nozo". The meaning itself of "šivāi" seems to exact, if joined to a Verb, the Participle in -tso; yet there may be some rare case in which some Past Participle might perhaps be used.

27. "Badlāk" comes from "badāl = to exchange" hence literally it means "at or in the substitution of"; thereby its meaning and use are already known.

28. "Suāter" is the 2nd Locative of "suāt = place"; yet its construction is as if it were a Postposition. I must however acknowledge that its use is rather complicated, and connected with the construction of Participial sentences; e.g. "by unworthy communions, instead of receiving God's grace, you drink your own judgment = uo uḇḇo fāvonāiñ astanañ seutā to, ani Somia kals pietā to kurpā zoḍḥe suāter apnākḥts zāḍti seutā ani pietā mōṇ Sāñ Paul sangtā".

29. "Višyānt" is like the Latin *de* or the English "about", e.g. "if we love God, we shall speak of Him willingly = amiñ Dēvātso mōg keleār, taḥeā višyānt kušālāyen uleizāi".

From "višyānt" I found somewhere derived the Adjective "višyātso = which is about, relative", e.g. "Dēvā višyātso niāl =

meditation about God”; many do not acknowledge it as a Konkani word; yet it seems to sound well.

Art. VII. Conjunctions

§ 1. Conjunctions in General

We can say of the Conjunctions what we said of the Adverbs, viz. that if we understand by this name any word which performs the office of the English or Latin Conjunctions, there may be many Conjunctions; if we understand words which *formaliter* and grammatically also may be Conjunctions, distinct from all other parts of speech, we must say that there are few; because *a*) many of our Conjunctions are expressed by Postpositions, as Konkani is very fond of them, *e. g.* “because” is often expressed by “pasun” with the Participle: “you commit sin, because you do not pray = māṅṅeñ kārnatullea pasun pātākānt poḍtai”. We could use also the true Conjunction “kiteāk molleār”; *b*) sometimes the Pronouns are used instead of Conjunctions, *e. g.* “as—as=kosso—tasso, *or* zosso—tosso; *c*) sometimes the English Conjunction is omitted in Konkani, *e. g.* “in one or in the other way = kossogi”; “is it right or wrong? = tsuk sāmagī?” *d*) The Negative Conjunctions are expressed by the Affirmative Conjunctions, with the Negative Particle joined to the Verb, *e. g.* “a proud man does not please either God or man = gārvi mānis Dēvāki mānsānki mānuānāñ = *lit.* to God also to men also does not please”.

§ 2. Conjunctions in Particular

A few words about the most common Conjunctions:

1. “Kiteāk” means “why? *lit.* to what?” Dative of “kiteñ”. Instead of “kiteāk” we may use “kitea pasun? = for what?” as in Latin *propter quid*, instead of “*cur*”. Its construction is regular, *e. g.* “kiteāk poḷetai tuñ teñ kuskut tujea bāvāḍea doḷeānt ani čintinai to tōḷ zo assā tujea doḷeānt? = and why

seest thou the mote in thy brother's eye; but the beam that is in thy own eye thou considerest not?" (Luk. vi. 41.)

2. "Kiteāk moļeār = *lit.* to what if you say", used for "because". The construction is regular. Both are put in the beginning of the sentence, as in English. Sometimes only "kiteāk" is used. Instead of it very often a corresponding Postposition (pasun. . . .) with the Participle, is used, or

3. "Dekun". If this is used as a Postposition, it is put at the end of the sentence, *e. g.* "Dēu lekāvorto boro dekun amiñ tatso mōg kārızāi = we must love God, because he is infinitely good." Sometimes "dekun" and "kiteāk" are joined together thus: ". . . .kiteāk Dēu boro dekun". The first mode seems to be better. "Dekun" can be used also as an illative particle; then it is put in the beginning; *e. g.* "Dēu amtso rātsnār, dekun amiñ tači sevā sākri kārızāi = God is our Creator, therefore we must serve Him". "Dekun" is used also as Postposition, instead of "pasun", but seldom; *e. g.* "mānis bhōu āškāt, tea dekun takā Dēvāči kumok zāi = man is very weak, on this account he is in need of God's help".

4. "Thār" is commonly used as an illative particle in the beginning of a sentence: "souñsār amkāñ photoitā, thār amiñ kiteñ kārızāi? = the world deceives us, then what to do?" It is joined to "zār" and "zāri" (see below).

5. "Puṇ=but", Latin *sed*, German *aber*. If "but" corresponds to the German *sondern*, *i. e.* in oppositions, more frequently, "bogār" is used. When this *but* is in connexion with "not only" and the like, the preceding "not only. . ." is translated by the Negative particle and the emphatic *-ts*; *e. g.* "God is not only good but also just = Dēu nāints boro, bogār nītvānt".

It seems that the English "but" is very often omitted in Konkani, unless there be a peculiar emphasis upon "but".

6. "Thāri" is compounded of "thār" and "i = also, although". It may be used absolutely as in this sentence: "forty years long I was near to this generation, yet it did not know my

way = āuñ čālis vorsāñ ye kulie lagiñ assullo, thāri tiñeñ moji vāṭ voĭkunk-nāñ (Ps. xcvi. 10, 11). It can be used also joined to “zari” (see below).

7. “Zaleāri” is compounded of “zaleār” and “i”, hence the literal meaning is “although it happened”. It can be used however also absolutely, *i. e.* as the English “yet *or* notwithstanding”; *e. g.* “yeñ vojeñ bhāradik khārentz; zaleāri sosazāi = this burden is heavy indeed, nevertheless (we) must suffer it”.

8. “Zärtār, zāritār” (see p. 155). Here only about its construction. The first can be used to express the conditional (*if*) and the second for the permissive (*although*). If the meaning is merely conditional or permissive, then they govern more frequently, the tenses indicated at p. 251. Yet sometimes the conditional or permissive notion is mixed with some other notion (see p. 268, para. 3); then we might use that tense which comes nearer to the notion which is to be expressed. I cannot say more here in general; for the particular cases may be very many and different. Remark however that common people may use some forms which do not agree with the philosophy of grammar, considered together with the use of more learned people; hence those forms can be eliminated as wrong. Among these wrong forms we might perhaps reckon the compound form of “zärtār *or* zāritār *and* -leār”; *e. g.* “zärtār tuveñ yeñ keleār, tukā yēk inām meĭat = if you did this, you would receive a prize”. This form is not acknowledged as right by some natives themselves. “Zāritār *and* zāritāri” can be used indifferently; the only difference is that “zāritāri” has twice the permissive particle *i*.

9. “Ki, mōñ”. Many things should be said about these; but as they are intimately connected with the construction, I shall speak of them in Ch. III. More exactly we should write “mhōñ”.

10. “Vo, uo, yā”. Such Conjunctions are not often used, they are not seldom omitted especially in interrogative sentences (see § 1). All three mean “or”.

11. “Muṇḍeñ” is the Infinitive Absolute of “muṇ = say”; it corresponds exactly to the English, except that Konkani leaves out “that is”.

12. “Nāñ, nāñ, niñ = no”. The English *no* is translated by “niñ *or* nāñ”, if some quality is denied and the Verb “to be” is understood; in other cases “nāñ” is used. Very often the whole sentence is repeated, in the negative form, as in Latin; *e.g.* “āilogī to? = did he come?” “yeunk-nāñ = no, he did not come” see p. 104. “Niñ” probably is “nāñ”, but pronounced quickly.

13. “Sāit” means “also, together”; its construction is thus: either it is placed after the affected word without modifying its case, or it may govern the Original of the affected word; *e.g.* “soul and body together will go to heaven = ātmo ani kud sāit sārgār vetāt, *or* ātmeā ani kuḍi sāit sārgār vetāt”. I cannot ascertain whether this 2nd form is quite correct, although it occurs.

Some other Conjunctions and Particles can be found, with their use in the Dictionary.

CHAPTER III. CONSTRUCTION

Art I. Partial Construction

§ 1. Verbs of Finite Mood

The Mahrātti Grammarians distinguish in this point three “Prayōgas” or Constructions, *i. e.* “Kartari” or Subjective, “Karmani” or Objective, “Bhāvi” or Neuter construction. As the “Kartari Prayōga” does not differ from our construction, and the “Bhāvi Prayōga” is seldom used, so I do not follow this rather difficult mode of explanation, but I explain this point according to the rules of Passive Voice especially, which exists in our languages; so it will be easier, for there is a transition *a noto ad ignotum*. This point proves once more that Konkani has not always the same rules as Mahrātti, as some think.

The “Kartari” Construction is the same as the construction in Latin or English in similar sentences, therefore it can be omitted; generally, in the points which are not indicated as irregular, we may follow nearly the same construction as in English or Latin. For the other points we must distinguish Transitive and Intransitive Verbs.

1. *Transitive Verbs.* The Transitive Verbs in the tenses of passive meaning (see page 276) have a construction, as if they were passive. Hence the subject is put in the Instrumental, the Accusative in the Nominative, and the Verb agrees with this new Nominative; e. g. “āuveñ mojeñ kām keleñ = I performed my business, or by me was performed. . .” To this general rule we must add these limitations:

a) If the direct object of the Transitive Verb is an animate subsistent object, it remains in the Accusative also in the tenses of passive meaning, although the Verb agrees with this Accusative in gender, number and person (Karmaṇi Prayōga).

b) If the direct object of the Transitive Verb is a person, and sometimes also if the subject is not a person, it seems allowed (although not often used) to put the Verb, if it is in the above named tenses, in the neuter; so “taṇeñ bāpāk āpoileñ = he called the father”, instead of “taṇeñ bāpāk āpoilo”. (Bhāvi Prayōga).

c) In the Potential Mood, the Noun which should be put in the Instrumental, can be put in the Dative, or if it is a Pronoun, in the Instrumental of the derived Adjective. So: “he may eat = taṇeñ khāviet”, or “takā khāviet”, or “taceān khāviet”, from “khā = eat”.

d) As to the Potential and Necessary Mood, the Transitive Verbs have the above construction only, if the forms in “-iyet”, or in “-zāi” occurs; as to the Negative Necessary, the agent is put in the Instrumental in “-čeān” or “jeān” (see p. 213, para. 9).

e) If the agent is the 2nd Person Singular, in the Past, Perfect, Past Perfect, the Verb remains in the 2nd Person

Singular Neuter; *e. g.* “did you hear my words? = *tuveñ mojiñ utrañ aikälaiñgi?*” (some seem to use the Masculine “*aikälaiigi?*”). In non-interrogative sentences it seems allowed to have the Verb agreeing with its object; *e. g.* “*tuveñ mojiñ utrañ aikäleänt, or aikälaiñ = you have heard my words*”. So in confessions, when asking we must use the 2nd Person Singular Neuter. Instead of the Neuter 2nd Person Singular, some use the Feminine; *e. g.* “*tuveñ mojeñ utrañ aikäleäigi?*”

f) There are a few Transitive Verbs which have the same construction as the Intransitive Verbs. These are the following: “*sik = learn*”, “*visär = forget*”, “*jeu = eat*” (rice), “*pie = drink*”, “*nes = dress*”, “*pānguru or pāngru = cover oneself*”, “*tsuk = be missing or mistake*”, “*hās = laugh*”, “*bhēt = visit*”, “*voļkā = know*”, “*ulei = speak*”, “*somza = understand*” and a few others which use will teach you; *e. g.* “*to uloilo iñ utrañ = he spoke these words*”.

2. *Neuter Verbs.* These, as also those few Transitive Verbs now excepted, have the above construction, *i. e.* the Nominative goes in the Instrumental in the following cases:

a) If they are joined to “*zāi*”, *e. g.* “*āveñ votsazāi = I must go*”; and also more commonly in the Potential Mood in “*-yet*”, *e. g.* *taņeñ votsayet = he may go*”.

b) In the Past Gerund in “*-tāts*”, *e. g.* “*mānšāniñ tsād pietāts sāma uleinānt = if men have drunk much, (they) do not speak rightly*”. Yet with this Past Gerund the Neuter (as also the Transitive) Verbs may follow the common construction; *e. g.* “*mānis pietāts. . . .*”

c) In the Infinitive corresponding to the Latin Accusatives with Infinitive; *e. g.* “*tumkañ gārz assā āveñ večeñ = expedit vobis me ire*”. Yet here too we may follow the “*Kartari Pra-yōga*”: “*āuñ vetso tumkañ gārz assā*”.

d) With “*nozo*” the Instrumental in “*-čeān or -jeān*” is used. (See p. 213, para. 9.)

In other cases the Intransitive Verbs have a regular construction.

§ 2. Participles

Though the Participles follow the general rule, yet they require a particular explanation, because the application of the general rule is difficult. First, about their construction in relative sentences.

1. *Omission of the Relative Pronoun.* If we have a sentence governed by the Relative Pronoun, this is omitted and the Verb is changed into its corresponding Participle; *e.g.* “the man who was working died = *vāur kãrtãlo mãnis melo*”. The omission can take place, although the Relative Pronoun is accompanied by some Postposition; *e.g.* “the road on which you walked yesterday, has been spoiled = *tũñ kãl tsãllo mãrog, pãd zãlo*”.

The omission of the Relative Pronoun, which naturally precedes its Noun and can have, as we shall see, before itself some other word either as Subject or as Object, gives rise to very long and rather difficult sentences, which will be more conveniently explained below. (Art. II. § 1.)

2. *Concord.* With which Noun must this Participle agree? The following is the answer and general rule:

The Participle agrees in Gender, Number and Case, not with any word which may be a part of the relative sentence, but with that word, of which the relative sentence is like an explanation or like an Adjective.

In the example, given above, the words “on which you walked” are an explanation and used as an Adjective of “road”; therefore the Participle agrees with *road*. “*Tũñ*” before “*tzallo*” is the Nominative of the relative sentence; hence it must not be taken into consideration in this point.

If we had had above a Transitive Verb in a Past Tense, then we should have said “*tuveñ*”; because the Participle has the same construction as the Original Verb; *e.g.* “the road, which you have seen, has been spoiled = *tuveñ pojeilo mãrog pãd zalã*”.

Corollary 1. In order to change a relative sentence into a participial sentence *a)* omit the Relative Pronoun, *b)* change the Verb into the corresponding Participle, *c)* let this Participle agree in Gender, Number and Case with the word, of which the relative sentence is an explanation, *d)* leave the words of the relative sentences in the same order, *e)* place the participial sentence before the affected Noun, (see an example here below).

Corollary 2. In a participial sentence there may be a Nominative or other Case before the Participle; *e. g.* “to boro zalleā pasun sārgār gelā = he went to heaven, because he had become good”. “Zallea” is Original, “boro” Nominative, because we should say: “to boro zallo”; hence the Participle, although in the Original keeps the same construction. Moreover there may be an object governed by the Participle, *e. g.* “the tooth with which the tiger bit the ox, is this”. First literally: “dāntu zaṇeñ vāgān bāilāk sāḅullo uo”; now a participial sentence according to the first corollary: “vāgān bāilāk sāḅullo dāntu uo”. There are numberless examples like this. This last corollary must be well remembered in order to understand some long participial sentences, in which the Participle is accompanied by many Nouns.

The above rule is not to be applied to the so-called Participle in “-tā to”. (See pp. 236, 259.)

Although this participial construction is very frequent, the use of the Relative Pronoun is not prohibited. (See its construction, p. 236).

3. *Case governed by Participle.* From the given examples we learn that the Participles of Neuter Verbs have no Accusative, except in a few cases similar to the Latin *vitam vivere etc.* Participles of Transitive Verbs govern the same case as the Verbs from which they are derived and have the same construction and meaning. Hence if we have a compound Noun of a Transitive Participle, and of another Noun governed by this, the first Noun is not put in the Original (see p. 179); *e. g.*

“lugat̄ siuñtolo = he who stitches a cloth”; but “lugṭa siuñkār”. Consequently no change of case takes place by changing the Verb into the corresponding Participle; *e.g.* “he went home = to garā gelo”; “to the house to which he went = to geleā garāk”; “he cut a tree = tañēñ yēk ruk kātārlo”; “the tree which he cut is very large = tañēñ kātārlo ruk bhōu vōḍ”.

Art. II. Complexive Construction

§ 1. Collocation of words

The following principle may throw some light: “The less important words precede the more important ones”; hence *a)* the secondary sentence precedes the principal; *b)* in each sentence the Adjective, if taken as an attribute (see p. 199, *note*) precedes the Noun; *c)* a whole sentence which takes the place of an Adjective precedes the affected Noun; *d)* the Verb is put at the end; *e)* if many subordinate Nouns occur, the governed Noun precedes the governing one; *e.g.* “I gave my book to the son of the brother of my friend = āuveñ mojeñ pustak mojeā ištācēā bāvācēā putāk dileñ”; *f)* if there be two words or cases independent of each other, there is no fixed rule; yet here too the above mentioned principle might be applied.

We may say also thus: the various parts of a sentence are very often so connected that some are like *genus, materia, determinabile*; some are like *differentia, forma, determinans: genus* etc. precedes *differentia* etc. Yet we cannot explain all examples by these two ways; use is the master. Hence *a)* in preaching and religious matters a somewhat different construction is used, as *b)* often also in familiar conversation; *c)* in some cases the complication of words requires some other arrangement.

This most general rule will be explained for the sake of brevity, with some examples. “The man who has been created by God to His own image with great love, becomes

dear to God by Divine love = Dēvān apleā sārkeatso tsād mōgān rātsullo mānis mōga vorviñ Dēvāk mōgāḷ zatā”. The sentence beginning with “who” is like an Adjective of “man”; hence omitting the Relative Pronoun, “mānis” is put after it. Further in the same relative sentence the Participle is put at the end, immediately before “mānis”, as Verb; “by God” precedes “to his...”, as the second part has more emphasis; and again, “aplea sārkeātso” precedes ‘tzād mōgān’, because this second part determines “rātsullo”. The following words need no explanation.

“The brother of the father of my friend, has to suffer 1) on account of the war, 2) which took place 3) between the King of Arsuzia and the Emperor of Kadimeri 4) in the 2nd year 5) after his arrival 6) in this country = moje ištāčea bāpaitso bāu yeā gāvānt ailleā dusreā vorsā Arsučitsea rāyā ani Kadimeričea mahā-rāyā bitār zalleā zuzā vorviñ sostā”. At the end the Verb, in the beginning the subject preceded by the governed Nouns; and among these, that which is governed and governs, precedes; of the remaining words this is the order of determination: “1) on account of the war, 2) which took place, 3) between . . . , 4) in the 2nd . . . , 5) after his arrival, 6) in this country”. The 2nd determines the 1st, the 3rd determines the 2nd and so on; consequently we must put them in this order: 6), then 5), then 4), then 3), then 2), then 1). In this example you see also how the Participial sentences must be constructed.

Although this is the nature of Konkani as to construction, yet if such long sentences occur, it will be better to resolve them into smaller sentences. Yet even in smaller sentences the same rules which have been laid down above, and shown in the above two examples must be observed. Many other things about this important point should be said, which however for extrinsical reasons must be omitted. At any rate the gist of them has been touched upon.

Remark further 1) that titles are usually put after the affected word, seldom before; *e. g.* “pādiri sāib”. 2) The interrogative words are put as close as possible to the Verb; if this is not expressed, at the end; *e. g.* “why does your hand tremble? = tuzo hāt kiteāk kamptā?” “who is that man? = to mānis kōṇ?” If we say “kōṇ to mānis:” it means “what kind of man is that?” 3) The article “yēk” prefers to be joined immediately to its Noun, if there are other Adjectival Genitives; *e. g.* “a man of this country = yeā gāuṅtso yēk mānis”; if we say “yēk gāuṅtso mānis”, some understand “a man of a country”. Some more examples about construction will be given perhaps in the I. Appendix.

§ 2. Connexion of Sentences

There are co-ordinate and subordinate sentences; each kind can be subdivided: here I speak only of some subordinate sentences; the others are either easy or are explained in the Dictionary. Secondary sentences are connected with principal ones by Postpositions and Participles (see p. 274 *et alibi*), very often by “mōṇ *and* ki = that”. Their construction is this:

1. Put first the secondary sentence, then “mōṇ”, then the principal one; *e. g.* “to phaleā yetolo mōṇ āuñ čintāñ = I think that he will come to-morrow”. Yet if the Verb is not put at the end as often happens, “mōṇ” also is not put at the end; *e. g.* “to assā mōṇ apleā gārānt āuñ čintāñ = I think that he is in his house”. Yet it is better to put the Verb at the end.

2. Put first the principal sentence, then “ki”, then the secondary sentence; *e. g.* “āuñ čintāñ ki to yetolo = I think that he will come”.

3. Put first the principal sentence, then “ki”, then the secondary sentence, then “mōṇ”; *e. g.* “āuñ čintāñ ki to yetolo mōṇ”.

4. Omit altogether the Conjunction; “āuñ čintāñ to yetolo”. Among these modes, the first seems to be more correct. In such sentences the Verb is put in the mood required by

the meaning; if the meaning is imperative, exhorting and the like, then the Imperative is used; *e. g.* “request God to forgive you = Dēvā lagiñ māg bogos mōṇ”. Therefore if in Latin or English we have an *oratio indirecta* governed by “mōṇ”, in Konkani the *oratio directa* is often used, retaining, however “mōṇ” as in Hebrew; *e. g.* “he requested him to lend him a book = tače lagiñ māglāñ yēk pustak dī mōṇ”; “*cum responsum accepissent ne redirent* = having received the answer not to go back = zāb meḷtāts, portun votsanaye mōṇ”. **Gi** or **gai** seems also to be used to connect sentences both co-ordinate and subordinate; it may be joined also to “mōṇ”; *e. g.* “kāiñ, khāiñ ani kōṇā pasun mag-ṇēñ mōṇazāigai mōṇ poḷeyā = let us see when, where, for whom we have to pray”.

Remarks. 1. Using “mōṇ” is the easiest way of expressing in Konkani the Latin Past or Future Infinitive. I say “the easiest way”, not the “only way”, because the construction of Instrumental with Infinitive, can also be used (see p. 257). Even the above examples might be expressed in some other way; *e. g.* “to fāleā yēuñk puro = he might come to-morrow”, which has nearly the same meaning as “to fāleā yetolo mōṇ āuñ činta”; the exact meaning of the 1st sentence is: “it may be that he comes to-morrow”.

2. Instead of “mōṇ”, we can use also “moṇun”, namely if an *oratio indirecta* is reported. It is just like the Hebrew *dicendo dicit* and the Tulu ಅಂದ್ = andu or ಅಂದ್‌ದ್ = ändudḍ.

3. “Mōṇ” is sometimes changed into “moḷleñ = said”, nay sometimes it is declined like an Adjective; *e. g.* “by thinking that I have offended God, I am very much displeased = āuveñ Dēvāk akmān kelā moḷli čintnā makā zālaitā”. When is this “moḷleñ” to be used? when we could substitute in a literal translation “said” for “saying”.

4. “Mōṇ” is used also in the *oratio directa*, as in the Holy Bible: *dixit quod ego veniam*; so also: “tikeñ rāu, āuñ yetāñ mōṇ = wait (that) I come” (see above l. 3). It is used, although another word of a similar meaning is there;

e. g. “to somzunknāñ kāsēñ gadleñ mōṇ = he did not understand how it happened”. To use the *oratio directa* with “mōṇ” is usual. Nay it seems that this “mōṇ” is used as a general means of connexion, although there is no “that” or similar particle in English: to learn such a use great practice is required. Here I can only say in general that Konkani prefers to join secondary sentences with principal ones expressly; hence if no other joining particle is there, “mōṇ” is used.

5. Some English secondary sentences do not require a peculiar connexion in Konkani, because they are embodied in the principal sentence so as to form one sentence. This is the case especially with the participial sentences governed by Postpositions (see above).

CHAPTER IV. CONSIDERATIONS ABOUT KONKANI

Art I. Origin of Konkani

Konkani is derived from Konkan, a province along the Western Coast of India, approximately between 16° and 20° of latitude. Hence Konkani language etymologically should mean the language originally spoken in Konkan. Yet now Konkani is spoken in provinces far away from Konkan, *i. e.* in South Kanara by almost all Christians, by many thousand pagans, and also somewhat in Malabar and, so they say, still more South. We must however distinguish two branches of Konkani: the Goanese branch spoken in Goa and, as I heard, elsewhere also, and the Konkani of South Kanara; of this only I speak both in the Grammar and the Dictionary.

This language, formerly called Kanarine language, is so called, because the Konkani speaking people are said to have come from Konkan in ancient times.

The language of Konkan was and is, mostly at least, Mahrātti; this shows that most probably Konkani is derived

from Mahrātti, as French, Spanish, Portuguese etc. are said to be derived from the Latin. Indeed many Konkani words and some rules too agree with the Mahrātti, yet not to such an extent as to enable us to make much use of Mahrātti. Those who know Mahrātti are well aware of this; for those who do not know Mahrātti, out of many proofs I choose these few:

1. For the Mahrātti termination ऊन, which has no genders, Konkani has -ntlo (-i, -eñ).
2. The multiplicative numbers in Mahrātti are formed by पट, in Konkani by “dodo”.
3. Adverbial numbers of frequency are formed in Mahrātti by दा; this mode is no longer common in Konkani.
4. आपण is used for “your honour” *etc.*; not so in Konkani.
5. The Causal Verbs are formed by वि, in Konkani by ai,
6. There are moreover the terminations of the cases and of the conjugation, which, although sometimes similar, are however often quite different.

Although Mahrātti seems to be the chief stock, Kanarese, Tulu, Malayālam etc. seem to have also contributed to form Konkani. The fact is that there are in Konkani many words which occur also in Tulu, Kanarese etc. I cannot ascertain whether these have been adopted into Konkani on account of their vicinity, or were common to Konkani and those languages; the first supposition is more probable, because there occur in Konkani some words used also in some of the above-mentioned languages, and as far as I could learn, not used in Mahrātti. The most probable reason of it seems to be this: as Konkani for a long time has been neglected, especially or also on account of its having abandoned the seat of the mother-tongue, many Mahrātti words have been abandoned, and on the other hand it has taken up some words from its new neighbours. Consequently, although Konkani in the main seems to be a Gaurian languages (for it seems to be the niece of Sanskrit),

yet it partakes of some of the qualities of Dravidian languages, as Kanarese, Tulu, Malayālam *etc.* are reckoned by Caldwell (Comparative Grammar, page 9) as Dravidian languages.

Art II. Present state of Konkani

Konkani is a rich and beautiful language, although at present in an ignoble state, because it is far more perfect than many European languages; yet it is altogether uncultivated and appears to be the most imperfect. But as to this point the Konkani spoken by Hindus, as far as I can gather, is in a somewhat different condition from the Konkani spoken by Christians. The Hindus, besides some little varieties in pronunciation and also in some words, have not adopted into their language so many Portuguese words as the Christians.

What are the reasons for saying that Konkani is in an ignoble state? The reasons are: *a*) the total neglect of this language; hence no common written language, no uniformity, and therefore, what is worse, many Natives themselves despise it as a good-for-nothing language; *b*) it is corrupted, particularly in the town of Mangalore, by very many foreign words, especially Portuguese and, latterly, also English. We might say that certainly a great part of religious words, especially the more elevated, are foreign. The reason of so many foreign words in religious matters is to be found, most probably, in the history of the conversion of their ancestors. *c*) Above the varieties of Konkani according to the castes, which thing cannot be avoided in familiar conversation, there is no really cultivated language common to all castes, as there is in our European languages, which have a form above all the dialects of the same language.

Notwithstanding the present miserable state of Konkani, I will never call Konkani a corruption of Mahrātti, in its derivation; for, if the derivation, under any form, of one language from another is to be called corruption, then many

European languages should be called a corruption of another language. If people mean to say that Konkani is a corruption of Mahrätti, because it is a dialect of Mahrätti, without proper forms or rules, I certainly deny it. For *a*) the similarity of forms of one language with the forms of the mother-tongue cannot be called corruption; *b*) there is no want of ruling principles and of common forms at least on the way of perfection; because notwithstanding some varieties, common forms and ruling principles exist, as the whole Grammar shows. Corruption of a language is the introduction of extraneous elements which are a beginning of resolution into elements (see S. Thomas, III. *q.* 50, *a.* 5, *c.*). Consequently a dialect, without common forms and rules can be called a corruption of the stock-tongue. But this is by no means the case with the language of which we speak, as we have already said in this article, and study will show, although we can say that it has, as it is spoken by many, some elements of corruption, which in the long run would bring on a true corruption or rather destruction. The reason of the first part of my assertion, *i. e.* that Konkani is a rich and beautiful language, is partly given in this Grammar, partly in the Dictionary, but cannot be fully understood but by careful study and future cultivation of this language.

Art. III. What Konkani can become

As Konkani in itself is a beautiful language, but is reduced to servitude, it can become, or rather can be shown to be a beautiful language, if taking pity on it, we deliver it from slavery. To such a work first of all the natives themselves should contribute; for after religion, one of the most important elements of civilization in a nation is its language. It is truly a pity to see a people endowed by God with so many gifts, without a language. To gain this end what should be done?

Some might think we should borrow from Mahrätti or Sanskrit, both words and rules, or at least words.

This would not perfect but destroy Konkani, or make of it either a phantom of Sanskrit and Mahrätti or an aerial language. Whatsoever may be the origin of Konkani, we must now take it as it is and try to elevate it. I grant, however, that we may borrow from the Mahrätti or rather resuscitate some Konkani words which, as all probability shows, must have been used in former times and even now are more or less understood by more learned people, and I have done so in the Dictionary. But whenever we do not find a Konkani word for some idea, to take it from the Mahrätti, would be wrong: this could be done perhaps if Konkani were a dialect of Mahrätti. *A fortiori* I would call it wrong to borrow in such cases, the words from Dravidian languages, although some words can be borrowed also from them, as is the case with all languages. What is therefore to be done? Out of many things which I could propose, I choose only the following ones which, I hope, will meet the common approbation.

1. We must avoid so many foreign words and expressions. Foreign words are well employed, if there are no proper words; but using foreign words when there are proper words, and even without a grave reason, is against Philology. I make one exception for religious words. A great part of them are Portuguese, yet Konkvanized, as they have been used since centuries; moreover it would not be without some risk to use the true Konkani words, used only by Konkani-Hindus. Perhaps we might use the Konkani word for secondary religious matters. I said "Portuguese", because the English words used also by some are not lawfully Konkvanized as yet.

2. But on the other hand we must avoid eliminating those words, which although Kanarese or Tulu originally, are in common use. Let us hear what a great master says on this point.

*Ut silvae foliis pronos mutantur in annos
Prima cadunt; ita verborum vetus interit aetas;
Et juvenum ritu florent modo nata vigentque.*

*Multa renascentur quae jam cecidere, cadentque
Quae nunc sunt in honore, vocabula, si volet usus,
Quem penes arbitrium est et jus et norma loquendi.*

(Horace, *De Arte poetica*, v. 60-73.)

If there be any extravagant Purists, let them well meditate these verses of one of the greatest Latin Poets; especially the last verse is always to be kept in view in order not to go astray both in rules and words. Consider however that one thing is *usus*, another *abusus*; Horace speaks of *usus*; e.g. employing so many foreign words, although in use, must be called *abusus*.

3. You will say: For many things there are no Konkani words.

I answer: There are many Konkani words, not in common use, yet good; moreover many words are said not to exist, because Konkani is not studied, or because some try to find a literally corresponding word or expression, which way is often wrong. Moreover (and this is the third thing which we should do) we must employ new words, not in common use. How? Especially by way of composition (see P. III., Ch. V.). This way cannot be used indifferently or by every one; the rules laid down *l. c.* and especially harmony and usage must be taken into consideration. By "usage" I mean to say whether a word, though new in form, sounds as Konkani to Konkani people. You find very many such words in the Dictionary marked also as new words, which, however, have been tried to a Konkani ear. This way is necessarily to be followed, else two other ways only or chiefly would remain, *i. e.* either to use foreign words or to use circumlocutions. But although foreign Mahrätti or Kanarese words are not entirely in discord with Konkani, yet this way is against the philosophy

of languages; words of Latin origin, *e. g.* English or Portuguese, or also of Greek origin, except a few, are thoroughly foreign to Konkani and require translation; the 2nd way, viz. to use some circumlocution or some words which approximately express a certain notion; but this evidently is childish and a sign of ignorance.

But on this point of the composition of words I am in a somewhat difficult position. I will explain my position candidly to the reasonable and interested reader. In other formed languages the words have already a fixed meaning: but before reaching that fixed meaning, many years have elapsed; many events have sometimes contributed to the meaning of a word; sometimes a chance was the origin of some words, which events and chance however through many years have been forgotten and the meaning of the word became, we might say, independent of the first etymological meaning; *e. g.* philosopher = φιλόσοφος, originally means "friend of wisdom", which meaning afterwards became a less obvious meaning. Hence although the etymology of many words can lead us to find the corresponding Konkani compound words, yet in many cases especially with words of the above mentioned kind as "philosophy", the etymology cannot be kept in view. Then what remains? There remains to be considered the essential notion of the thing to be termed, and to find a fit expression. But without speaking of the long time which would be required, it is almost impossible to find a new expression which now may have the same much extended and commonly accepted meaning as the similar Latin or Greek word; for the Latin word itself underwent many vicissitudes before receiving such a fixed meaning. Consequently there remains only to try now to choose the most suitable word, as far as this can be done within the short limit of time, which is at my disposal, leaving the perfection and settlement of the things to Divine providence which *ludit in orbe terrarum*. I do not give any examples, for the Dictionary is almost a continued example. Here only

I mention the words *harmonium, organ, diameter etc.*, the general etymological meaning of which has been restricted by long usage to the present meaning. So “diameter” etymologically means “measure through”, but now it means “a line passing through the centre...”. If we translate “diameter” literally, *e. g.* “ād-mezap”, such a word would not be taken in the same limited meaning, as “diameter”, except after a long use. In the beginning, it would be taken in its general etymological meaning. Such words are many: hence the difficulty. I remark finally that this mode of composition is not entirely new; for many compound words in common use exist already; moreover this is used also in other Indian languages, *e. g.* in Kanarese, much more is this used in many European languages, especially in German and English. It is however true that Konkani is perhaps not in need of so many compound words as some other languages are; for, one simple Konkani word is used to express many other connected meanings, for which other languages have different words; and what seems to be a sign of poverty, is a sign of perfection; for the fewer the means required to obtain an effect, the more perfect, *ceteris paribus*, is the cause; in a similar way to God, who in His infinite simplicity obtains the most varied effects. Many proofs of this assertion are to be found in the Dictionary; some have been given throughout Grammar.

Art. IV. Some rules for beginners

in speaking Konkani, especially with common people

1. Avoid carefully abstract terms, because such terms are few in common use; there are many others, but their use requires some practice and often are not understood. If therefore you have to translate into Konkani abstract terms, resolve them.

2. Express metaphysical and abstract notions by words taken from material things, which have some similarity with

that notion. Although this is the case in all languages, particular attention is to be paid to it; because in other languages the material origin of many words has almost disappeared; hence in our languages we do not think about the first material origin, whereas if we hear the Konkani word, the first notion which we get usually is the first original meaning, *e. g.* hearing “to retract” (one’s word), we do not think of its origin from *trahere*; and when we hear the Konkani “kād” we do not think of the meaning “retract”, but only “draw” (*trahere*) *etc.*; hence without considering this rule, we might perhaps go far to seek a corresponding word for “retract”, and as perhaps we could not find it, we would say there is no Konkani expression for “retract”, and we would use a circumlocution, whereas we may use the same “pāṭi kāḍ” which in the main is the same as “retract”. From this example judge of many others.

3. If there are many synonyms which slightly differ, do not seek as many Konkani corresponding words; be satisfied with one or few; so, *e. g.*, “*think*” and “*imagine*” differ, no doubt, yet be satisfied with “*čint*”. So generally the most common term is used for the various English synonyms, and the general term is used also for the particular one.

4. The numerous compound Verbs of European languages are either translated by the simple Verb or by the Verb and the required Adverb. Yet sometimes a different Verb is required.

5. Often, in order to be understood, the English word must be expressed by a circumlocution; and the English sentence must be expressed by a different Konkani sentence, keeping however the meaning. This is the case especially with figurative sentences; because many figures of European languages differ from Konkani figures. If you do not know whether an European figure can be used in Konkani, substitute for the figurative expression the proper one and then translate.

6. Resolve complex sentences into simple sentences; else you would not be understood, or you would not be able to finish the sentence.

7. Peculiar attention must be paid to the construction, (see Ch. III.) even when speaking with common people who use also Participles; yet if the beginner finds any difficulty, he may use the full relative sentence.

8. Not only Abstract but also some Concrete Nouns are not used by vulgar people; *e.g.* not many Nouns in “-gär or kâr” are used.

9. The parts of speech more to be used are Verbs, original Nouns, concrete original Adjectives, original Adverbs and Postpositions.

Yet if we write, then we should use Abstract Nouns, derived words etc.

Art. V. Peculiarities of Konkani

In this Article I explain some general peculiarities, if I may be allowed to say so, which may show in some way the different manner of conceiving many things. A more distinct knowledge of this point, as far as I could learn, (because a full knowledge requires many years' practice) can be got by a collection of Konkani phrases and sentences which will form one of the Appendixes to the Dictionary. Some of the following remarks have been touched upon throughout the Grammar. I thought it useful to collect the principal of them.

1. Konkani makes a great use of Postpositions, and, when possible, prefers to substitute them for Conjunctions and sometimes for Adverbs too (see p. 294). These are at the same time the most common connexions of sentences, changing thereby two or more sentences (English) into one (Konkani) without changing however the cases; this is done by joining certain Postpositions to Participles (see p. 274).

2. The Participles are also frequently used, especially by omitting the Relative Pronoun; this may be united to a Pre-

position (in English). The Participles are inserted also without any real necessity (see p. 308).

3. The Compound Verbs in *-un* are very often used; by them many Latin Compound Verbs are expressed. The same form in *-un*, sometimes accompanied by a Noun, is also often used instead of our Adverbs (see p. 291).

4. The Conjunctions are often omitted or replaced by Postpositions (see p. 302).

5. The Present is often used for the Future, and even rather long time is expressed by words meaning short time.

6. A great number of notions for which English or Latin has different expressions, are expressed by *-ts* and *-so* (see *passim*).

7. Negative notions very often are expressed by the Affirmative form and by the Negative joined to the Verb: (Compare Part III. Ch. IV.) Among common people the Negative form is expressed by “*-rāu*” and the Negative Gerund in “*-tanañ*” (see p. 114).

8. The more important or emphatic words are very often put quite at the end (*tuñ kōñ?*).

9. A large use is made of Causative Verbs (see p. 281).

10. Konkani loves to express the different stages through which something must pass (see *l. c.*).

11. Even long sentences, explanatory of some word, are considered as Adjectives; hence so many long sentences sometimes precede the Noun, in which sentences many cases may occur.

12. A use almost continual, of “*mōñ*” is made not only to express our “that”, but also, I might say, like a comma, or to breathe a little: the nearest word to it, besides “that”, is perhaps “as”, although in many cases we cannot translate it at all. It is used also as a particle connecting sentences. Nevertheless I do not see a great nicety in its too frequent use, at least I doubt of its correctness. Our common people

in Europe also use some particles out of place (see pp. 312, 313, 314).

13. Konkani prefers to conceive things, very often, in a way similar to *genus* and *differentia* or to *materia* and *forma* (p. 288).

14. Konkani often expresses the comparative degree without a proper form (p. 65, *c.*).

15. Konkani is bold in concord (Part IV. Ch. I.).

16. Konkani likes harmony; hence so many euphonic vowels (p. 116).

17. Konkani is a nasal language (p. 181).

18. The ruling principles in arranging sentences are chiefly 1) importance of words (p. 310), 2) order of dependance (p. 311), 3) strict connexion (p. 314), 4) unity (p. 323).

After these general considerations or recapitulations, let us consider the use of some Verbs peculiar to Konkani.

1. “Mār = beat”, yet on account of analogy it is used in innumerable other cases; *e. g.* to express beating with sound, to apply pressure, to ring, to sew a piece to a cloth, to pitch a tent *etc.*

2. “Meḷ = be found, or perhaps be attached”; but it is still more used than “mār”, to express that some thing reaches in possession of, or is received from; so it is used for “to meet, to receive, to be united, to find” and the like.

3. “Pōḍ = fall”, but it is used also very often when some sudden thing appears, in any way, *e. g.* the rainbow, folds, *etc.*

4. “Kāḍ = pull”, but it is used to express the notion of drawing, or taking out, or of doing something with some application, *e. g.* to make the sign of the holy cross, to put liniment *etc.*

5. “Lāg = to be attached”, is used in many cases in which the original meaning seems almost to disappear; yet if we consider well, still remains figuratively; *e. g.* make impression as a sermon, begin to. . . . *etc.*

6. "Lāi" perhaps is the Causative Verb of "lāg"; it is used especially to express the action by which some thing becomes attached, really or figuratively; hence it means "apply, plant, induce, ascribe, give (food)".

7. "Zatā" is used not only for "become", but also for many other connected meanings; *e. g.* happen, be fit, agree *etc.*

The original meaning of the above-mentioned Verbs does not render the notion which we, Europeans, have in mind, when we wish to express the other connected meanings, that is to say, the way of conceiving itself is different, and the figures are different.

These are some of the most used peculiar Konkani Verbs; a great part of the Konkani sentences or figures are expressed by these Verbs; but only few hints have been given, more will be said in the Dictionary, and still more you will learn by practice. Let us conclude with an example in which we show the different way of Konkani construction.

"If also men of such a sublime holiness fell into temptation and went so far as to commit such faults, then we who are men very far from their holiness and who are weak, how much have we to fear?"

First let us translate into Konkani literally: "zärtär yēk mānis sāit tedeā vortea santiponāḅe talnient podle ani tedeo vōḁ tsuki adarunk pāule, dekun amiñ je zāun vortautāuñ mānis bhōu pois tanḅea santiponāk ani bhōu askat, kitleñ biyeunk fāvonāiñ?"

Now let us translate with the Konkani idiom: "zärtär tedeā vortea santiponāḅea mānis legun talnient poḁon tedeo vōḁlyo tsuki adarunk pāule, tār tanḅea santiponāk bhōu pois ani āskāt zāun assālleañ vorviñ amiñ kitleñ biyeunk fāvonāiñ?" The reader himself may consider the difference, especially the use of Participles.

Another example: "There is no other means so strong to resist the violence of anger, of envy, of luxury as to receive often holy communion". Literally: "dusro upāi itlo ghāt

rāgācheñ, niskusarācheñ ani mostičeñ boļ moḍunk zosso kumgār nāñ”. The same in a manner more according to Konkani: “krodhācheñ, niskusarācheñ ani mostičeñ boļ moḍunk kumgār kāṇeunčea bāri tzāḍ boró upāi yekui nāñ”.

From all these observations we may perceive a little the nature of Konkani, very different from the nature of European languages; hence we cannot, usually, translate literally English into Konkani or *vice versa*: to this point especially we must pay attention. In order to know a little more of the nature of Konkani, the reader should go through the whole Grammar, from which here only a few points have been collected; Chapter III. of Part IV. especially contains many peculiarities of Konkani.



APPENDIX I.

Explanation of some difficult modes of speaking

A. Some Particles and Tenses connected with them

Ut = in order that

1. *Ut* meaning "aim" is expressed a) by the Supine, e. g. "*veni ut te viderem*" = I came to see you = *tukā poļeunk āiloñ*"; or b) by the Participle followed by "pasun (or pasvot) or nimtiñ = *propter*, on account of", as: "āuñ *tukā poļeunčēa pasun āiloñ*".

In some cases it may be expressed by the pure Imperfect Subjunctive.

2. *Uť*, called "consecutive", is expressed by "ki", Indicative Mood preceded by "itlo or aseñ jinsiñ = *so*", e. g. "God is so good as to forgive also great sinners = *Deus est tam bonus ut parcat etiam magnis peccatoribus* = *Dēu itlo boro (or aseñ jinsiñ boro) zāun assā ki vodā pātkiānk legun bogšitā*".

This "*tam*" is expressed in Konkani by an Adjective which must agree with the affected word, as appears from the given example.

3. *Ut*, meaning "although", is expressed a) by the Conditional in *-leār*, followed by *i*; e. g. *ut desint vires, tamen est laudanda voluntas* = *tankanāñ zaleāri, bore khušiek mān dizāi* = although strength be wanting, yet the good will is to be praised"; b) by "*zāritār or zāritāri* = although", e. g. "*zāritār tankanāñ, bore khušiek mān dizāi*".

4. *Ut*, meaning "time", is expressed by the Gerund in "*-tāts*", or in "*-tanañ*", or in "*-un*", or by the Participle followed by "*uprānt* = after", e. g. "*ut S. Franciscus X. venit in Indias, apostolicos labores exantlavit* = *Sāñ Frančis Zaver Indient aileā uprānt bhov tsāđ vāur kelo, or S. Frančis Zaver Indient yetāts, etc. or S. Frančis Zaver Indient yeun . . .*".

Ne = that not

1. *Ne*, meaning “aim”, is expressed *a*) by the Negative Supine, *or b*) by the Participle Negative followed by the Postposition “pasun”; *c*) by the Negative Imperfect Subjunctive; *e. g.* “in order that we may not fall into sin, we must pray = *Ne incidamus in peccatum, orandum est* = pātkānt poḍanāñ zāunk māg-ṇeñ kārīzāi *or* pātkānt poḍanatulleeā pasun *etc.*”

2. *Ne*, after the Verbs of “fearing” is expressed *a*) by “mōṇ” with the Future Potential; *e. g.* “I fear that he may fall sick = *timeo ne. . .* = āuñ beatā to piḍent poḍat mōṇ”; *b*) by the Future Indicative “poḍtolo mōṇ”; *c*) by the Negative Supine; *e. g.* “*ne. . . offendas ad lapidem pedem tuum* = lest thou dash thy foot against a stone = yēk fātor tujea pāyāk laganāñ zāunk”.

Quominus = that not

This may be expressed by the Supine or by some circumlocution; *e. g.* “*Religio non impedit quominus officia urbanitatis impendamus* = religion does not prevent us from observing politeness = monšāñ thāiñ māriādin tsālunk šastir aḍvarināñ”.

Quin = that not, *or* without

Quin, after the Verbs of doubt, may be expressed *a*) by the simple “*ki or mōṇ* = that”: “*Non dubito quin veniat* = I do not doubt that he will come = to yetolo mōṇ āuñ dubāvanāñ”; *or b*) by some change of the sentence: “dubāunastanañ to yetolo = no doubt he will come”; *c*) if it corresponds to the English “without”, followed by the Gerund, it may be expressed also by the Negative Gerund in “-tanañ”, *e. g.* “*Si abierit quin faciat hoc. . .* = if he will start without doing this = yeñ kārīnastanañ to geleār”; *or* by “šivāi” with the Participle: “*Non intras in coelum quin tibi vim inferas* = you do not enter into heaven without doing violence to yourself = tukā bōl karīnastanañ sārgār riganāi”; *or d*) by the Conditional.

Quia = because

Quia may be expressed a) either by “kiteāk or kiteāk moļeār = because”, with the Verb in the required tense of the Indicative, or b) by “pasun = on account of”, or c) by “vorviņ = through”, preceded by the Participle; e. g. “*Quia credidit sanatus est* = because he believed he has been cured = kiteāk moļeār pātielā to boro zālo, or pātieleā pasun to boro zālo”; “*quia studuisti, doctus factus est* = because you studied you became learned = sikulleā vorviņ sikpi zāloi or kiteāk moļeār sikpāk lagloi, sikpi zāloi”.

Quippe qui = since

“*Animus fortuna non eget, quippe quae probitatem.... neque dare neque eripere potest* = the soul needs no fortune, since goodness she can neither give nor take away (*Sall.*) = atmeāk gratsārāči gārz nāñ, akā segun diunki kāḍunki tanknatālleā pasun”.

Ac si = as if

“*Lacrimatur ac si vapulasset* = he weeps as if he had been beaten = to rāḍtā mārñ paulleā bari”.

Remark: a) “bāri” in Lat. *instar*, joined to the Participle.

b) An elegant use of “pāu” to express the passive voice, *lit.* “as one who reached beaten.”

Quum, or cum = when, as

a) If it means “*quia* = because” (see above b): “*Cum J. C. sit exemplar nostrum eum imitari debemus* = as J. C. is our exemplar, we must imitate Him = Somi J. K. āmtso nāmuno assālleā pasun amiñ tači dék kāņeizāi”.

b) If it means “when”, it may be translated as *ut*, meaning “time” (see above) or also literally by “kāiñ or yedvān = when”, followed by the required tense; e. g. “kāiñ ruk fōļ diṭā, tumkāñ kāltā gim lāgiñ pāulo mōṇ = when you see that the tree gives fruit, you know that the dry season has approached”; “kāiñ koṭepon ṭemplānt poļeišāt = *cum videritis abominationem* = when you will see the abomination in the temple”;

“cum venerit filius hominis, putas quia fidem inveniet?” = when the Son of Man will come, will he find faithful? = *mānšātso putrū yetanañ, bāvādīti meļitigī?”*

Postquam = after.

It is expressed *a*) by the Gerund in *-tāts*, *b*) by the Gerund in *-un*, *c*) by the Participle followed by “*uprānt*”; *e.g.* “*Postquam autem abiero mittam vobis Spiritum veritatis* = *āuñ sārlea uprānt, tumkāñ sātāčea Spiritāk dađtoloñ* = after I shall have gone, I will send you the Spirit of truth”; “*postquam adimpleveritis omnia praecepta, dicite: servi inutilis sumus* = after having fulfilled all commandments, say: we are useless servants = *sākāṭ upades sambālñ, sangā: upkārāk pođanātulle sākār*¹⁾ *amiñ*”. Yet the Gerund in *-tāts* seems to be better in this meaning.

Antequam, Priusquam = before

It is expressed by “*adiñ* = before”, preceded by the Participle; *e.g.* *Priusquam ipse veniat, ego abibo* = to yeuñčea *adiñ āuñ vetolo* = before he come, I shall go”.

Si = if

It is expressed *a*) either by the Conditional in *-leār* or *b*) by “*zārtār* = if”, followed by the Future Contingent, or by the Past Perfect (see p. 251), if it is a pure Conditional; or by another tense, as the meaning requires, if it is not a pure Conditional (see p. 304); or also followed by a tense of the Indicative Mood; *e.g.* “*si homines bene orarent, salvarentur omnes* = *mānšāniñ boreñ rāzar keleār, sākāṭ sārgār vetit* = if men would pray well, all would go to heaven”; “*si hoc feceris, praemium dabo* = *tuveñ yeñ keleār, āuñ tukā inām ditāñ, or zārtār tuñ yeñ kārtai, āuñ tukā inām ditāñ* = if you do this, I shall give you a prize;” *c*) by “*pokšek*”, but this last mode corresponds rather to the English “in case that” (see p. 251).

¹⁾ Many Masculine Nouns ending in “*ó*” change “*ó*” into “*ā*”, sometimes into “*ò*” in the Plural; see gleaning *parergon*, below.

Nisi

It is expressed *a*) either by the Negative form of the Conditional, or *b*) by the Participle followed by “šivāi or kărit = *praeter*,” or *c*) very often by the Gerund Negative in “-tanañ”; *e. g.* “*Nisi poenitentiam feceritis, omnes peribitis* = prăjit kărināñ zaleār, sākăṭ yemkaṇḍānt veteleāt, or zărtăr tumiñ prăjit kărinānt *etc.* or tumiñ prăjit kellea šivāi (or kărit) *etc.* or tumiñ prăjit kărinastanañ *etc.*”

Dum = while

It may be expressed *a*) either by the Gerund in “-tanañ”, or *b*) by the Participle followed by “veḷār (or veḷa) = in time”, or *c*) by “kăiñ or yedvāñ = when”, with a tense of the Indicative; *e. g.* “*dum regnaret Canutus rex Angliae, scientiae florebant* = Kanuṭ Inglez rāi, raspot kărtanañ, lok sikhpāk tsăḷ lagtālo, or Kanuṭ raspot kărĉea veḷār, or kăiñ Kanuṭ raspot kartālo *etc.* = when Canute was reigning, the sciences were flourishing”.

“Without”

The English “without” joined to the Participle corresponding to the Italian *senza*, to the Latin *quin*, *e. g.* “without doing this, you cannot get what you wish”; this “without”, I say, is translated by the Negative Gerund in “-tanañ”, or with Negative Conditional as has been said of *quin*. Often this Negative Gerund in “-tanañ” is joined to the Verb “rāu”; *e. g.* “*vāur kărinastanañ rāutāñ* = I remain without working, I do not work”.

If “without” is joined to a Substantive, it may be translated by “viņe”, *e. g.* “without doubt = dubāva viņe”; or by a Compound Negative word, *e. g.* “without fault = guniāuñ-natullo”.

“Unless”, see *Ne* after the Verbs of *fearing*.

Dummodo, or modo = provided

It may be translated *a*) by the Conditional, *e. g.* “*dummodo tu facias quod in te est, Deus te adiuvabit* = provided you

do what is on your part, God will help you = tuje hātānt assā tuveñ teñ keleār, Dēu tukā kumok kārtolo”; *b*) sometimes by the Gerund in “-tanañ”, although not so exactly.

Donec, usquedum = until

It may be expressed *a*) by “moņasār” (or also “päriant”) placed at the end of the sentence, and leaving the Verb in the required person with its regular and full termination, or *b*) by -sār added to the pure root (with the euphonical *a* or *i* inserted before “-sār”, if required); *e. g.* “*non praecribit generatio hae donèc omnia fiant* = yeñ monšakul sārseñ-nāñ, sārṽṽ västu gädätät moņasār, or gädäsār = this generation will not pass until all these things have happened”. The first form seems to be more used.

Statim ac = as soon as

It may be expressed *a*) by “uprānt” preceded by the Participle joined to “far or kšāñ = moment”, thus: “*statim ac Petrus exivit flevit amare* = Pedru bair geleā uprānt, teāts farā tsād rādlo = (literally) after Peter went out, in that very moment he wept bitterly”; or also *b*) by the Gerund in -un and “far” or “kšāñ”, as before, *e. g.* “Pedru bair votzun teätz farā tzād rādlo”; or *c*) only by the Past Perfect Participle followed by “farāk”, *e. g.* “tuñ uṭulleā farāk = as soon as you get up”.

Quamvis (and synonyms) = although
(see above *ut*)

Utrum—an, ne—an

“*Utrum—an, or Ne—an* = gi—yā, or only -gi”. “*Ubi est? in ecclesia an in cubiculo* = to khāñ assā? Igärjentgī yā kuđānt? = is he in the church or in the room?” “*Nescio utrum bene an male fecerit* = tañeñ boreñgi väiṭ kelāñ auñ neṇañ = I do not know whether he has done well or wrong”; “*nescio utrum hoc sit rectum an pravum* = yeñ tzukgī sāmā auñ neṇañ = I do not know whether this is right or wrong”.

Sive—sive

“*Sive—sive=zāuñ—zāuñ*”, literally corresponding to the Italian *sia—sia*; for this “*zāuñ*” is Subjunctive of “*zātā*”, *e. g.* “*sive sit ex urbe, sive sit ex pago, vectigalia solvat = šerāntlo zāuñ, gāvāntlo zāuñ kǎppo dizāi*”. This “*zāuñ*” is put after, as it is a Verb; yet sometimes it is put also before the affected word.

Si vis—si vultis (joined to some other Verb)

This may be translated *a*) literally by “*kušivartāñ = I desire*” put in the required tense; *b*) yet it is more common to use another form, *i. e.* “*zātā*” put in the Conditional Present, and preceded by the root of the principal Verb and “*zāi*” (inserting, if required, the usual euphonical *a* or *i*); *e. g.* “*si vis ad vitam ingredi, serva mandata = 1) zārtār zārgār votsunk khuši assā, sambāļ upades, or 2) sārgār votsazāi zaleār, sambāļ upades*”; literally it may be translated thus: “if it happens (that) you must go to heaven, keep the commandments” (see page 255).

B. Some difficult tenses in some sentences

1. “*Si breviati non fuissent dies illi = te dis moņve zāināñ zatit zaleār = if those days had not been shortened*”.

This Verb is compounded of the Adjective “*moņve = short*”; “*zāināñ = does not become*”, Present Negative; “*zatit*” Future Past; “*zaleār*” Conditional. Literally we may translate: “if it did not happen (that) those days would have become, not to become short”, or better we may say: here we have the Conditional joined with Future Contingent Negative (see p. 269); or still better: “*zatit zaleār*” is the affirmative mixed Future Conditional (p. 269); “*zāināñ zatit zaleār*”, the same tense but Negative.

2. *Rogate ne fuga vestra fiat in sabbato = magā tumčeñ poļāp sonvārā gādanāñ zāundi = lit. pray (that) your flight may not happen on Saturday*”.

This Verb is compounded of the Imperative Negative of “gaḍtā = happens”. It is a peculiar kind of Negative Imperative (see the Paradigm of Conjugation).

3. “*Manducate quae apponuntur vobis* = khāyā jeo vāstu tanče lagiñ astit”.

Here the Past Future is used, because “*apponuntur*” has this meaning in this context; in Latin we might say: *quae apposita fuerint* or also it may be considered as Contingent Future.

4. “*Vis, eamus, et eradicemus ea?* = vortautā tuji khuši amiñ votsun teñ lāuñči? = *lit.* is thy will, we to go (having gone) to eradicate it?”

Here, “lāuñči” is the Infinitive Absolute governed by *voluntas*, and agrees with it.

5. “*Conveni quod darem unum denarium* = yēk poiso ditāñ mōṇ kārār kelā = I made the agreement that I give a half-penny (*l.* 4 pies).

Here it is used *quod* (mōṇ), although we have the *oratio directa* as in Hebrew; *dixi quod vobis dabo*.

6. “*Promittis ne te hoc non amplius facturum* = yeñ tūñ eā mukār kārsonāi mōṇ utar ditāigī?”

Here the Infinitive Future Active is resolved by the Conjunction “mōṇ = that”, in the Future Indicative.

7. “*Spero, cum tibi probatum iri* = to tukā mānotolo mōṇ āuñ pātiētāñ = I trust that you will approve this, *lit. Ille tibi placebit quod, ego confido.*” The Infinitive Future Passive is resolved as the Active Infinitive Future.

8. “*Nec quisquam rex Persarum potest esse, qui non ante Magorum disciplinam perceperit* (*Cic.*) = nor can any one be king of the Persians who has not first learnt the discipline of the Magi = ani kōṇ Peršiāntso rāi zāināñ, zotiśāñči vidyā neṇāñzāit zaleār.”

You see the Perfect Subjunctive rendered by the compound tense of Conditional and Contingent Future.

9. “*O fortunate adolescens, qui tuae virtutis imitatores inveneris*=O fortunate youth, who hast found (*i. e.* in that thou hast found) imitators of thy virtue! = *ō sukhi burgeā, zakā pātlaugār melle!* . . . *pātlaugār melleā pasun!*” Here the Perfect is rendered by the Indicative or by “*pasun*”.

10. “*Sunt qui dicant M. Crassum non ignarum esse consilii epus*=they say M. Crassus to be no stranger to his scheme=M. Krassusāk tatso nāmuno kältā mōṇ moṇtāt”.

Remark the omission of “they” in this and similar sentences.

11. “*Pātak nāiñ-zalleā sārṇṇ vāstunt voḍilāñṇēā utrāk paḷo dizāi*=we must obey the word of the superiors in all not sinful things”.

Remark the construction according to the above rules, especially of “*pātak nāiñ-zalleā sarṇṇ*” which is like an Adjective of “*vāstunt*”.

12. “*Tuje tābent ašṇēāñ sāmeštāñṇī favoti zātān kār*=take care of all who are under your care”.

Remark, again, the collocation of words; then “*sāmeštāñṇī*” double Adjective.

13. “*Peleāk taṇēñ boreñ nāuñ meḷaseñ kārizāi*=we must cause our neighbour to have his good name restored.”

Remark the use of the Imperfect Subjunctive.

14. “*Peleātso mōg kār kāsō tuzo*=love your neighbour as yourself”.

“*Pelo*” becomes “*peleātso*”, because it depends on “*mōg*” as Genitive; “*kāsō*” is declined and agrees with “*mōg*” understood. Literally in Latin we should say: *qualem amorem tui facis, (talem) amorem proximi fac.* Hence “*kāsō*” agrees with “*mōg*”.

15. “*Māg-ṇēāñ bāir amiñ prājīt kārizāi*=besides prayer we must make penance”.

Remark the use of “*bāir*”.

16. “*Sākramētāñṇēāñ guṇātso amkāñ vivor somzouñ-ṇēāk, Jezu Kristān yēk diṣṭi poḍṇi bhāili khuṇā nemsilyā*=

Jesus Christ instituted an exterior visible sign to give us to understand the effect of the Sacraments”.

“Somzouñčēāk” Dative of “somzouñtso” Absolute Infinitive, from “somzāi”, Causative Verb; it is Dative to show aim. “Guñātso” Adjectival Genitive governed by “vivor”. “Nemsi-leā” agrees with “khuṇa”, as it has a passive meaning.

17. “Bāutism ghetoleāče takler udāk ghāl = pour out water upon the head of him who receives baptism”.

Remark 1) the participial construction; “bāutism”, governed by the Participle, precedes it; 2) the Participle “ghetolo” converted into an Adjective in *-tso*, because it is Genitive.

18. “Sākramēt diuñčēā velār amiñ Jezu Kristān formaileānt tiñ utrañ moṇazāi = while giving the Sacrament we must say those words (which) have been commanded by Jesus Christ”.

Remark 1) the omission of the Relative Pronoun without participial construction; “formaileānt” agrees with “utrañ”; it is 3rd Person Plural Perfect.

19. “Kumgār kāñeizāi zaleār, mādhe rāti thāun ān udāk gēnaye = if you want to receive holy communion, you cannot take any food or water from midnight”.

Remark the form “kāñeizāi zaleār”.

20. If it is the duty of a good king to help the state, it is also the duty of good citizens *etc.* = zārtār boreā rāyātso kāido assā stitik kumok kārunk, boreāñ rāitāntso-i kāido assā” *etc.*

21. “With the exception of Plato, I am inclined to think I should be right in calling Aristotle the first philosopher of antiquity = Plato šivāi, Aristotļu porneañ kālāntlo poilo gināna-sodnār molļo sāma-señ makā distā”.

Remark 1) the Konkani manner to express the quasi-diminutive notion “I am inclined to think”; here two modes are employed, *i. e.* “distā = seems”, and as “distā” does not suffice, because it means “it seems *or* I think, I have the opinion”, hence “-señ” is added, whereby we get the full mean-

ing; *lit.* “it seems to be somewhat right.” 2) Remark “kālāntlo” which agrees with “gināna-sodnār”, because it is the Adjectival Genitive (see p. 52); here the Genitive is converted into an Adjective in -lo, because it means in. Remark 3) that “poilo” agrees also with “gināna-sodnār”, because it belongs directly to this word, not to “kāl”; if it belonged to “kāl”, it should be put in the oblique case (see p. 52). Remark 4) the change of “món” into “mollo” which moreover agrees with “gināna-sodnār”.

22. “*Multi in paradisi equis adhibent curam, in amicis eligendis negligentes sunt* = many take pains in getting horses, but are careless in choosing friends (*Cic.*) = sǎbār mānis goḍe (or goḍeānk) kāṇeñṇēānt preyetān kārtāt, iṣṭānk vintsun kāḍḍēānt fādpoṣi zāun assāt”.

Now a few examples about Participial sentences governed by Postpositions.

23. “We all like to tell our sorrow to one who after having heard, will be willing and able to have mercy on us and to help us = amkāñ āikon amčer kākuḷṭ dovorunk ani amkāñ kumok kārunk khuṣi ani tank assellea lāgiñ amiñ sāmest amči duk sāngunk khuṣi vartāuñ.”

Remark 1) the use of the Participle “assellea” followed by a Postposition; it is preceded by “khuṣi ani tank”, because these two words are the subject of “assellea”; they are left in the Nominative as if the Verb were in a finite mood. 2) These two words are preceded by “amčer kākuḷṭ...”, because these words are governed and determined by “khuṣi ani tank”. The other words are clear.

24. “Come to me, who am your God, says our L. J. C. = tumtso Dēu zāun asselleā moje lāgiñ yeā, món sangtā Somi Jezu Krist”.

Remark here too the use of the Participle.

25. “Yeke bāilmānšek assollo titso yekāts pūṭṭṭ morn pāul-leā veḷār Somia Jezu Kristān tičeñ rāḍneñ poḷeun tičea putāk portun jivont kellea pori, to tujeñ rāḍneñ poḷeun, tujea vistatso

ätmo zo taneñ apleñ amolik rägtāčea nimāno thembo vikraun sođailolo to, dubāu nastanāñ portun jivont kärtolo = as our Lord Jesus Christ having seen the weeping of a woman, when her only son had died, resuscitated him; so he seeing thy weeping, will, no doubt, resuscitate the soul of thy friend, whom he redeemed by having shed even the last drop of His precious blood”.

Remark 1) the long sentence governed by the Postposition “póri = as”. All words governed by ‘póri’ precede it according to the order of dependence; hence first the Participle “kellea”, then “jivont”, because it is immediately governed by “kellea” and determines “kellea” (what done?), then “portun”, because it determines “jivont” (which time has he given life?), then the object of “kellea”, viz. “tiče putāk”, because the object precedes the Verb, then “Somia poļeun,” because this sentence is adverbial explaining “when Jesus Christ resuscitated”, hence it must precede; and in this sentence first the Instrumental, because also in a sentence of finite mood, the Instrumental should precede (Somia Jesu Kristān poļeilāñ), then the Accusative, then the Verb; finally, in the first place the sentence “yeke . . . veļār”, because it is another adverbial sentence explaining the following; consequently it must precede it; in this sentence itself the subject preceded by the governed words (“yeke . . . putu”) is put in the first place, then the Verb, (“morn . . . veļār”) which here has an adverbial form. Or more exactly “veļār” might be considered as Postposition; hence, it is preceded first by the Participle, then by the subject of the Participle, with all words belonging to the subject.

Hence we see that the general rule (as said in Ch. III.) for arranging sentences is to put the explaining parts before the explained ones; if in an explaining sentence there are words or parts explaining and explained (or determining and determined), the explaining are put before the explained parts. As to the others, Postpositions are put at the end of the governed

sentence, joined to the Participle; in a participial sentence the words are left nearly in the same order as in the full pronominal sentence.

26. “Altărir assellea amčea sodvondarāče hāt kurpe bărit zăun assāt = the hands of our Saviour who is on the altar are full of graces”.*

Remark here too the Participial sentence.

If we wish to insert all the difficult sentences, we should never come to an end, so let us finish the first Appendix here, leaving something also to private diligence and to practice.



APPENDIX II.

Translation of some chapters of the Holy Bible

1. The following translation was intended for beginners; wherefore it is very literal, and here and there not well agreeing with the nature of Konkani; if it had been somewhat free, as it should be apart from such necessity, the beginners could not have found in the English translation the Konkani sentence. This aim must be kept in view in order to judge about this translation. I grant that a freer translation would have been more Konkani.

2. The words between brackets are not words of the Holy Bible but explanations inserted by me when the literal translation was not sufficient to convey a clear notion. Such explanations, together with the footnotes, have been taken either from *Menochio* or from the English *Douay* Version.

3. In the translation with Kanarese letters I introduce three new signs in order the better to express thereby the Konkani sounds. These are $\text{z} = z$, $\text{ts} = ts$; v above the consonant to express u or a (half vowel). This v has been used already in such a way by the Basel Mission Press of Mangalore; see *Polyglot Vocabulary*, p. xv. The simple $\text{z} = j$, $\text{ts} = \check{c}$. I use v for the Sanskrit "virāma", *i. e.* as a sign of the absence of any vowel or half vowel, as in Kanarese too this v has such a meaning.

4. For the sake of convenience I put first the Kanarese alphabet.

A. Vowels

Initial forms	Medial and final forms	Corresponding Roman Characters	Approximate Pronunciation
अ	ॠ	ă	like a in 'about' or in <i>adoro</i>
आ	ॡ	ā	„ a in 'far' or in <i>aro</i>
इ	ॢ	ī	„ i in 'thin' or in <i>aridus</i>
ई	ॣ	ī	„ i in 'police' or in <i>marinus</i>
उ	।	ŭ	„ u in 'full' or in <i>coluber</i>
ऊ	॥	ū	„ u in 'rule' or in <i>rubor</i> ['centre'
ऋ	ॠ	ř	vocalized short r, nearly as r in
ॠ	ॡ	ř̄	„ long r
ए	ॢ	ě	like e in 'effort' or in <i>comedo</i>
ऐ	ॣ	ē	„ ea in 'swear' or as e in <i>terra</i>
ऎ	।	ei	„ ei in 'height'
०	॥	ō	„ o in 'not' or in <i>operari</i>
ॠ	ॠ	ō	„ o in 'vote' or in <i>ordine</i>
ॡ	ॡ	ou	„ ou in 'house' or in <i>laudo</i>

ॣ u or a, viz. half vowel.

॥ sign of the absence of a vowel (Sanskrit virāma).

ॠ ñ nasal sound, an indistinct n.

ॡ vocalized h.

B. Consonants

Consonants with the inherent vowel e a	Form and position when combined with other Consonants	Corresponding Roman Characters	Approximate Pronunciation
क	क	ka	like ka in 'kalendar'
ख	ख	kha	the same aspirated
ग	ग	ga	as ga in 'gallon'
घ	घ	gha	„ aspirated
ङ	ङ	ṅga	a very guttural and nasal ga
च	च	ča	as cha in 'chapter' or c in <i>cinis</i>
छ	छ	čha	ča aspirated
ज	ज	tša	as z in German, viz. the sounds of [t and s combined]
झ	झ	tsha	„ aspirated
ञ	ञ	ja	as ja in 'Japan' but thinner
ट	ट	jha	„ aspirated
ठ	ठ	za	as sa in 'nasal' or in <i>rosa</i>
ड	ड	zha	„ aspirated
ण	ण	ṅna	as nya in 'banyan' or gn in <i>agnus</i>
त	त	ṭa	the cerebral ta
थ	थ	ṭha	ṭa aspirated
द	द	ḍa	the cerebral ḍa
ध	ध	ḍha	ḍa aspirated
न	न	ṇa	the cerebral ṇa
प	प	ta	common ta
फ	फ	tha	ta aspirated
ब	ब	da	common da
भ	भ	dha	da aspirated
म	म	na	common na

Consonants with the inherent vowel e a	Form and position when combined with other Consonants	Corresponding Roman Characters	Approximate Pronunciation
प	३	pa	common pa
फ	५	pha	pa aspirated
ब	७	ba	common ba
भ	८	bha	ba aspirated
म	९	ma	a common ma
य	१०	ya	as ya in 'yam' or as j in <i>ajo</i>
र	११	ra	common ra
ल	१२	la	common la
व	१३	va	common va
श	१४	śa	palatal English sha
ष	१५	ṣa	cerebral ,, sha
स	१६	sa	as sa in 'salute'
ह	१७	ha	as ha in 'harangue'
ळ	१८	ḷa	cerebral ḷa
क्ष	१९	kṣa	combination of ka and śa, Latin x

N. B. In the approximate pronunciation, and in the corresponding Roman characters I have written *ka, ga etc.*, because each of the given consonants contains a short a.

ಅ ರ ಂ ಬ್

ಅವಸ್ವರ್ I.

1 ಸುರುವರ್ ದೇವಾನ್ ಸರ್ಗ್ ಆನಿ ಸೌಂಸಾರ್ ರಚ್ಲೊ.

2 ಪುಣ್ ಸೌಂಸಾರಾಕ್ ರುಪ್ ಆನಿ ಜೀವ್ಯೊ ವಸ್ತು ನಾತ್ ತ್ಲೊಲ್ಯೊ, ಆನಿ ಕಾಳೊಕ್ ಅಸೊಲೊ ಗುಂಡಾಯ್ ವ್ಯೊರ್; ಆನಿ ದೇವಾಚೊ ಸ್ಪಿರಿತ್ ಉದ್ವಾಂಚೆರ್ ಚಲ್ತಾಲೊ.

3 ಆನಿ ದೇವಾನ್ ಮೊಳೆಂ: ಉಜ್ವಾಡ್¹⁾ ಜಾಲುಂದಿ. ಆನಿ ಉಜ್ವಾಡ್ ಜಾಲೊ.

4 ಆನಿ ಉಜ್ವಾಡ್ ಬೊರೊ ಜಾ ಉನ್ ಆಸಾ ಮೊಣ್ ದೇವಾನ್ ಪೊಳೈಲೆಂ; ಆನಿ ಉಜ್ವಾಡ್ ಕಾಳೊಕಾಂ ತ್ಲೊ ವಿಂಗಡ್ ಕೆಲೊ.

5 ಆನಿ ಉಜ್ವಾಡಾಕ್ ದೀಸ್ ಮೊಣ್ ಮೊಳೊ, ಆನಿ ಕಾಳೊಕಾಕ್ ರಾತ್ ಮೊಳಿ; ಆನಿ ಸಾಂಜ್ ಆನಿ ಸಕಾಳಿಂ ಎಕ್ ದೀಸ್ ಜಾಲೊ.

6 ದೇವಾನ್ ತಾಚೆ ಶಿವ್ಯಾ ಸಾಂ ಗ್ಲೆಂ: ಉದ್ವಾಂ ಮೊದೆಂ ಮೊಳಾದ್²⁾ ಜಾಲುಂದಿ; ಆನಿ ಉದ್ವಾಂ ಉದ್ವಾಂ ತ್ಲಿಂ ವಿಂಗಡ್ ಕರುಂದಿ.

7 ಆನಿ ದೇವಾನ್ ಮೊಳಾದ್ ಕೆಲೆಂ, ಆನಿ ಮೊಳ್ವಾ ಪಾಲೆ ಆಸ್ಲೆಂ ಉದ್ವಾಂ ಮೊಳ್ವಾರ್ ಆಸ್ಲೆಲ್ಯಾ

ARĀMB

Avasvār I.

1 Suruver Dēvān sārg ani souñsār rātslo.

2 Puṇ souñsārāk rup ani jīvio vāstu nātalleo, ani kālok asolo guṇḍāye voir; ani Dēvātso Spirit udkāñcer tsāl-tālo.

3 Ani Dēvān moḷeñ: uzuāḍ¹⁾ zāundi. Ani uzuāḍ zālo.

4 Anizuāḍ boro zāun asā moṇ Dēvān poḷeileñ; ani uzuāḍ kālo-kāntlo viṅgaḍ kelo.

5 Anizuāḍāk diśmōṇ moḷo, ani kālokāk rāt moli; ani sānz ani sākāliñ yēk diś zālo.

6 Dēvān tače šivāi sangleñ: udkāñ modeñ moḷab²⁾ zāundi; ani udkāñ udkāntliñ viṅgaḍ kārundi.

7 Ani Dēvān moḷab keleñ, ani moḷbā khāl asāḷliñ udkañ moḷbār

GENESIS

Chapter I.

1 In the beginning God created heaven and earth.

2 And the earth was void and empty, and darkness was upon the face of the deep; and the Spirit of God moved over the waters.

3 And God said: Be light¹⁾ made. And light was made.

4 And God saw the light that it was good; and he divided the light from the darkness.

5 And he called the light Day, and the darkness Night; and there was evening and morning one day.

6 And God said: Let there be a firmament²⁾ made amidst the waters; and let it divide the waters from the waters.

7 And God made a firmament, and divided the waters that were under

¹⁾“Uzuāḍ” muṇḍeñ: uzuāḍ zo udeun ani poḍun sānz ani sākāliñ zāunk kārāp zāun asolo.—“Light”, viz: light which by its rising and setting make morning and evening.

²⁾“Moḷab” muṇḍeñ: buiñ ani bhov ubār neketrañ modeñ assollo zāgo.—“Firmament”, viz: the space between the earth and the highest stars.

ಉದ್ಯಾಂತ್ಲಿಂ ಎಂಗಡ್ ಕೆಲ್ಯಾಂತ್; ಆನಿ ಅಸಂ ಜಾಲೆಂ.

8 ಆನಿ ದೇವಾನ್ ಮೊಳ್ವಾಕ್ ಸರ್ಗ್ ಮೊಳೆಂ; ಆನಿ ಸಾಂಜ್ ಆನಿ ಸಕಾಳೆಂ ದುಸ್ರೊ ದಿಸ್ ಜಾಲೊ.

9 ಆನಿ ದೇವಾನ್ ಸಾಂಗ್ಲೆಂ: ಸರ್ಗಾ ಖಾಲ್ ಆಸ್ಲಿಂ ಉದ್ಯಾಂತ್ ಏಕ್ ಸುವಾತೆರ್ ಮೆಳುಂದಿತ್; ಆನಿ ಸುಕೊ ಜಾಗೊ ದಿಸುಂದಿ. ಆನಿ ಅಸಂ ಜಾಲೆಂ.

10 ಆನಿ ದೇವಾನ್ ಸುಕ್ಯಾ ಜಾಗ್ಯಾಕ್ ಒಬ್ಬುಂ ಮೊಣ್ ಮೊಳೆ, ಆನಿ ಉದ್ಯಾಂಜ್ಯಾ ಜೊಮ್ಯಾಕ್ ವರ್ಯೊ. ಆನಿ ಯೆಂ ಬೊರೆಂ ಜಾಲುನ್ ಆಸಾ ಮೊಣ್ ದೇವಾನ್ ಪೊಳ್ಳೆಂ.

11 ಆನಿ ಸಾಂಗ್ಲೆಂ: ಒಬ್ಬುಂ ಉದ್ವೊಂದಿ ತರ್ನೆಂ ತಣ್ ಆನಿ ಬೀಂ ಕರ್ಚೆಂ ಆಪ್ಲ್ಯಾ ತರಾ ಪರ್ಮಾಣೆ, ಆನಿ (ಉದ್ವೊಂದಿ) ಫೊಳಾದಿಕ್ ರುಕ್ ಆಪ್ಲ್ಯಾ ತರಾ ಪರ್ಮಾಣೆ ಫೊಳ್ ದಿಲುಂ ಜೊ, ಜಾಜೆಂ ಬೀಂ ತಾಚೆ ಬಿತರ್ ಆಸುಂ ಒಬ್ಬುಂಚೆರ್. ಆನಿ ಅಸಂ ಜಾಲೆಂ.

12 ಆನಿ ಒಬ್ಬುನ್ ಉಬ್ಜೊಲೆಂ ತಣ್ ತರ್ನೆಂ, ಆನಿ ಫೊಳ್ ದಿಲುಂಜೆಂ ಆಪ್ಲ್ಯಾ ತರಾ ಪರ್ಮಾಣೆ, ಆನಿ ರುಕ್ ಫೊಳಾದಿಕ್, ಹರ್ಯೆಕ್ಲ್ಯಾಕ್ ಅಸುನ್ ಬೀಂ ಆಪ್ಲ್ಯಾ ತರಾ ಪರ್ಮಾಣೆ. ಆನಿ ಯೆಂ ಬೊರೆಂ ಮೊಣ್ ದೇವಾನ್ ಪೊಳ್ಳೆಂ.

asalleā udkāntliñ viñ-gāḍ keliñ; ani aseñ zāleñ.

8 Ani Dēvān molbāk sārg moļeñ; ani sānz ani sākāliñ dusro dis zālo.

9 Ani Dēvān sañgleñ: sārgā khāl asāliñ udkañ yeke suāter melundit; ani suko zāgo disundi. Aniaseñ zāleñ.

10 Ani Dēvān sukeā zāgeāk buiñ mōṇ moļi, ani udkānceā zomeāk dārio. Ani yeñ boreñ zaun asā mōṇ Dēvān poļeileñ.

11 Ani sañgleñ: buiñ ubzoundi tārneñ tāṇ ani biñ kārceñ aplea tārā pārmaṇe, ani (ubzoundi) foḷadik ruk aplea tārā pārmaṇe foḷ diuñtso, začeñ biñ tače bitār asuñ buiñ-čer. Ani āseñ zāleñ.

12 Ani buiñ ubzailēñ tāṇ tārneñ, ani foḷ diuñ-čeñ aplea tārā pārmaṇe, ani ruk foḷadik, hāryekleāk asun biñ aplea tārā pārmaṇe. Ani yeñ boreñ mōṇ Dēvān poļeileñ.

the firmament, from those that were above the firmament; and it was so.

8 And God called the firmament, heaven; and the evening and morning were the second day.

9 God also said: let the waters that are under the heaven, be gathered together into one place; and let the dry land appear. And it was so done.

10 And God called the dry land, earth, and the gathering together of the waters, he called seas. And God saw that it was good.

11 And he said: let the earth bring forth the green herb, and such as may have seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.

12 And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit having seed each one according to its kind. And God saw that it was good.

13 ಅನಿ ಸಾಂಜ್ ಅನಿ ಸಕಾಳಂ
ತಿನ್ನೊ ದೀಸ್ ಜಾಲೊ.

14 ಅನಿ ದೇವಾನ್ ಸಾಂಗ್ಲೆಂ:
ಉಜ್ವಾದಿಕ್ ವಸ್ತು ಜಾಲುಂದಿತ್
ಸರ್ಗಿಂಚ್ಯಾ ಮೊಳ್ವಾರ್, ಅನಿ ದಿಸಾಂ
ತ್ರಿ ರಾತ್ ಎಂಗಡ್ ಕರುಂದಿತ್, ಅನಿ
ಗುರ್ತೆ ಆಸುಂದಿತ್ (ದಾಕೊಲುಂಕ್)
ವೇಳ್ ಅನಿ ದೀಸ್ ಅನಿ ವರ್ಸಾಂ:

15 ತ್ಯೊ ಸರ್ಗಿಂಚ್ಯಾ ಮೊಳ್ವಾರ್ ವ
ಜ್ವಳುಂದಿತ್, ಅನಿ ಬ್ಯುಂಕ್ ಉಜ್ವಾದ್
ದಿಲುಂದಿತ್; ಅನಿ ಅಸೆಂ ಜಾಲೆಂ.

16 ಅನಿ ದೇವಾನ್ ದೋನ್ ವೋ
ಡ್ ಉಜ್ವಾದಿಕ್ ವಸ್ತು¹⁾ ಕೆಲ್ಯೊ: ಎಕ್
ವೋಡ್ ದಿಸಾಚೆರ್, ಅನಿ ಏಕ್ ಲಾನ್
ರಾತಿಚೆರ್ ರಾಜ್ವೊಟ್ಟ್ಯಾ ಕರಿಸ್ಚೊ,
ಅನಿ ನೆಕೆತ್ರಾಂ.

17 ಅನಿ ತಾಂಕಾಂ ಸರ್ಗಿಂಚ್ಯಾ
ಮೊಳ್ವಾರ್ ಗಾಲಿಂ ಬ್ಯುಂಕ್ ಉಜ್ವಾದ್
ದಿಲುಂಕ್,

18 ಅನಿ ದಿಸಾಚೆರ್ ಅನಿ ರಾತಿಚೆ
ರ್ ರಾಜ್ವೊಟ್ಟ್ಯಾ ಕರುಂಕ್ ಅನಿ ಉ
ಜ್ವಾದ್ ಅನಿ ಕಾಕೊಕ್ ಎಂಗಡ್ ಕ
ರುಂಕ್. ಅನಿ ತೆಂ ಜೊರೆಂ ಮೊಣ್
ದೇವಾನ್ ಘೊಳ್ಳೆಲೆಂ.

19 ಅನಿ ಸಾಂಜ್ ಅನಿ ಸಕಾಳಂ
ಜಾತೊ ದೀಸ್ ಜಾಲೊ.

20 ಅನಿ ದೇವಾನ್ ಸಾಂಗ್ಲೆಂ:
ಉದ್ಯಾಂ ಉಜ್ವೊಲುಂದಿತ್ ಜಲು
ದಾದ್ ಜವ್ಯಾ ಆತ್ಮ್ಯಾಚಿ ಅನಿ ಸು

13 Ani sānz ani śā-
kāliñ tisro dīs zālo.

14 Ani Dēvān saṅg-
leñ: uzuādik vāstu zā-
unditsārgiñčeā mōḷbār,
ani disāntli rāt viṅgāḍ
kārundit, ani gurtu a-
sundit (dākounk) vēḷ
ani dīs ani vārsāñ:

15 Teo sārgiñčeā mōḷ-
bār pārzālundit, ani bu-
iñk uzuāḍ diundit. Ani
aseñ zālēñ.

16 Ani Dēvān dōn vōḍ
uzuādik vāstu¹⁾ keleo:
yēk vōḍ disācher, ani yēk
lān rātiçer rāzvoṭkāi
kārīsio, ani neketrañ.

17 Ani tankāñ sārgiñ-
cheā mōḷbār galiñ buiñk
uzuāḍ diunk,

18 Ani disācher ani rā-
tiçer rāzvoṭkāi kārunk
ani uzuāḍ ani kāḷok
viṅgāḍ kārunk. Ani teñ
boreñ mōṇ Dēvān poḷei-
leñ.

19 Ani sānz ani śākā-
liñ tsouto dīs zālo.

20 Ani Dēvān saṅg-
leñ: udkañ ubzoundit
jjudād jiveā ātmeāçī

13 And the evening and
the morning were the
third day.

14 And God said: let
there be lights made in
the firmament of heaven,
to divide the day and the
night, and let them be for
signs, and for seasons,
and for days and years:

15 To shine in the fir-
mament of heaven, and
to give light upon the
earth. And it was so
done.

16 And God made two
great lights¹⁾: a greater
light to rule the day, and
a lesser light to rule the
night, and the stars.

17 And he set them in
the firmament of heaven
to shine upon the earth,

18 And to rule the day
and the night, and to
divide the light and the
darkness. And God saw
that it was good.

19 And the evening and
morning were the fourth
day.

20 God also said: let
the waters bring forth
the creeping creature

ಕ್ರಿಸ್ತಂ ಬ್ಯುಂಡೆರ್ ಸರ್ಗಿಂಚ್ಯಾ ಮೊಳ್ವಾ
ಖಾಲೆ.

21 ಆನಿ ದೇವಾನ್ ರಚ್ಲೊ
ಪೋಡ್ ಮಾಸ್ಲ್ಯೊ ಆನಿ ಸರ್ವ್ ಜಿ
ಉಜಾತ್ (ಜಿ ಉದ್ವಾಂತ್ ಜಯೆತಾ)
ಜಾಂಕಾಂ ಉದ್ವಾಂನಿಂ ಉಬ್ಜ್ಲೊಳ್ಲೊ ಆ
ಪ್ಲ್ಯಾ ತರಾ ಪರ್ಮಾಣೆ, ಆನಿ (ರ
ಚ್ಲೆ) ಸರ್ವ್ ಸುಕ್ಣಿಂ ಆಪ್ಲ್ಯಾ ತರಾ
ಪರ್ಮಾಣೆ. ಆನಿ ತಂ ಬೊರೆಂ
ಮೊನ್ ದೇವಾನ್ ಪೊಳ್ಳೆಲೆಂ.

22 ಆನಿ ದೇವಾನ್ ತಾಂಕಾಂ ಆತಿ
ವಾರ್ ದಿಲೆಂ ಸಾಂಗುನ್: ವಾಡಾ
ಆನಿ ಜಡಾ ಆನಿ ದಯಾಚಿಂ ಉದ್ವಾಂ
ಬೊರೊ, ಆನಿ ಸುಕ್ಣಿಂ ಬ್ಯುಂಡೆರ್ ಜ
ಡುಂದಿತ್.

23 ಆನಿ ಸಾಂಜ್ ಆನಿ ಸಕಾಳಿಂ
ಪಾಂಚ್ಯೊ ದೀಸ್ ಜಾಲೊ.

24 ತಾಚೆ ತಿವ್ಯಾ ದೇವಾನ್ ಸಾಂ
ಗ್ಣಿಂ: ಬ್ಯುಂ ಜಿವ್ಯಾಂ ಮೊನ್ವಾತಿಂಕ್
ಉಬ್ಜೊಲೊಂದಿ ಆಪ್ಲ್ಯಾ ತರಾ ಪ
ರ್ಮಾಣೆ, ಸಾದ್ಯಾಂ ಮೊನ್ವಾತಿಂಕ್,
ಜಿಲಾದಿಂಕ್, ರಾನೊಳ್ ಮೊನ್ವಾ
ತಿಂಕ್ ಆಪ್ಲ್ಯಾ ತರಾ ಪರ್ಮಾಣೆ. ಆನಿ
ಅಸೆಂ ಜಾಲೆಂ.

25 ಆನಿ ದೇವಾನ್ ಬ್ಯುಂಚ್ಯಾ ಮೊ
ನ್ವಾತಿಂಕ್ ಕೆಲ್ಯೊ ತಾಂಚ್ಯಾ ತರಾ ಪ
ರ್ಮಾಣೆ ಆನಿ ಸಾದೆ ಮೊನ್ವಾತಿಂಕ್
ಆನಿ ಸರ್ವ್ ಜಿಲಾದಿಂಕ್ ಬ್ಯುಂಚೆ

ani sukñiñ buiñčer sār-
giñčēā mōlbā khāl.

21 Ani Dēvān rātzlo
vōḍ māṣleo ani sārṽṽ
jiuzāt (ji udkānt jietā)
zankā udkāniñ ubzail-
leoaplea tārā pārmanē,
ani (rātzliñ) sārṽṽ su-
kñiñ aplea tārā pārmanē.
Ani teñ boreñ mōṇ
Dēvān poḷeileñ.

22 Ani Dēvān tankāñ
āṣirvād dileñ sāngun:
vāḍā ani tsāḍā ani da-
riāciñ udkāñ borā, ani
sukñiñ buiñčer tsāḍun-
dit.

23 Ani sānz ani sāk-
ālīñ pāntsvo diṣ zālo.

24 Tače šivāi Dēvān
sangleñ: buiñ jiveāñ
monzātink ubzoundi
aplea tārā pārmanē sā-
deāñ monzātink, jiudā-
dink, rānvoṭ monzātink
apleā tārā pārmanē.
Ani taseñ zāleñ.

25 Ani Dēvān buiñ-
čēā monzātink keleo
tančēā tārā pārmanē
ani sade monzātink ani

having life, and the fowl
that may fly over the
earth under the firma-
ment of heaven.

21 And God created the
great whales, and every
living and moving crea-
ture, which the waters
brought forth, according
to their kinds, and every
winged fowl according to
its kind. And God saw
that it was good.

22 And He blessed them
saying: Increase and
multiply, and fill the
waters of the sea, and
let the birds be multiplied
upon the earth.

23 And the evening and
the morning were the
fifth day.

24 And God said: let
the earth bring forth the
living creature in its kind,
cattle and creeping things
and beasts of the earth,
according to their kinds.
And it was so done.

25 And God made the
beasts of the earth ac-
cording to their kinds,
and cattle, and every

ತಾಚ್ಚಾ ತೊ ಪರ್ಮಾಣೆ. ಅನಿ ತಂ
ಬೊರೆಂ ಮೊನ್ ದೇವಾನ್ ಪೊಳ್ಳೆಲಿಂ.

26 ಅನಿ ಸಾಂಗ್ಲೆಂ: ಮನ್ಶಾಕ್
ಕರ್ಯಾಂ ಆಮ್ಚೆ ಬರಿ ಅನಿ ಆಮ್ಚಾ
ಸರ್ಕಾಚೊ¹⁾: ಅನಿ ತೊ ಮಾಸ್ಕಾಂ
ಚೆರ್ ದರ್ಯಾಚ್ಯಾ ಅನಿ ಸುಸ್ಕಾಂ
ಚೆರ್ ಅನಿ ಮೊನ್ಪಾ ತಿಂಚೆರ್ ಅನಿ ಸ
ಗ್ಳ್ಯಾ ಒಬ್ಬಂಚೆರ್ ಅನಿ ಸರ್ವ್ ಒಬ್ಬಂ
ತ್ ಚರ್ತಲೆ ಜಿವಾಳೆಚೆರ್ ರಾಜ್ಕೊಟ್
ಕರುಂ.

27 ಅನಿ ದೇವಾನ್ ಮನ್ಶಾಕ್
ಕೆಲೊ ಆಪ್ಲ್ಯಾ ಸರ್ಕಾಚೊ: ದೇವಾ
ಚ್ಯಾ ಸರ್ಕಾಕ್ ತಾಕಾ ರಚ್ಚೊ,
ದಾಜ್ಚೊ ಅನಿ ಆಸ್ತಿ ತಾಂಕಾಂ
ರಚ್ಚಾಂತ್.

28 ಅನಿ ದೇವಾನ್ ತಾಂಕಾಂ ಆತಿ
ವರ್ಗದ್ ದಿಲುನ್ ಸಾಂಗ್ಲೆಂ: ನಾಡಾ,
ಅನಿ ಚಡಾ²⁾, ಅನಿ ಒಬ್ಬಂ ಭೂರಾ ಅನಿ
ತಿಕಾ ಖಾಲ್ತಿ ಕರಾ, ಅನಿ ದರ್ಯಾಚೆ
ಮಾಸ್ಕಾಂಚೆರ್ ಅನಿ ಸಮೆಸ್ತಾಂ
ಒಬ್ಬಂಚೆರ್ ದಾಲ್ತಲ್ಯಾಂ ಮೊನ್ಪಾ ತಿಂಚೆ
ರ್ ರಾಜ್ಕೊಟ್ ಕರಾ.

29 ಅನಿ ದೇವಾನ್ ಸಾಂಗ್ಲೆಂ:
ಪೊಳೆಯಾ, ಆಮೆಂ ತುಮ್ಕಾಂ ಸರ್ವ್
ತಣ್ ದಿಲಾಂ ಬೀಂ ದಿಲುಂಚೆಂ ಒಬ್ಬಂ

sārvy jūdādik buiñče
tačēā tārā pārmanē.
Ani teñ boreñ mōn
Dēvān poļeleñ.

26 Ani sangleñ: mān-
śāk kārīāñ amče bāri
ani amčeā sārkeātso¹⁾:
ani to māśliāñcer dāriā-
čēā, ani sukṇēāñcer ani
monzātiñcer ani sāglea
buiñcer ani sārvy buint
tsārtele jivāliçer rāzvoṭ
kārundi.

27 Ani Dēvān mānśāk
kelo aplea sārkeātso:
Dēvāčea sārkeāk takā
rātzlo, dādlo ani āstri
tankāñ rātzliñ.

28 Ani Dēvān tankāñ
āśirvād diun sangleñ:
vāḍā, ani tsāḍā²⁾, ani
buiñ bhorā ani tikā
khālti kārā, ani dāriā-
če māśliāñcer ani sām-
mestañ buiñcer hāl-
tleañ monzātiñcer rā-
zvoṭ kārā.

29 Ani Dēvān sangleñ:
poļeyā, āuveñ tumkāñ
sārvy tāñ dilāñ, biñ

thing that creepeth on the
earth after its kind. And
God saw that it was good.

26 And he said: let us
make man to our image¹⁾
and likeness; and let him
have dominion over the
fishes of the sea, and the
fowls of the air, and the
beasts, and the whole
earth, and every creep-
ing creature that moveth
upon the earth.

27 And God created
man to his own image: to
the image of God he
created him, male and
female he created them.

28 And God blessed
them, saying: Increase
and multiply²⁾ and fill the
earth, and subdue it, and
rule over the fishes of the
sea, and the fowls of the
air, and all living crea-
tures that move upon the
earth.

29 And God said: Be-
hold I have given you
every herb bearing seed

¹⁾ "Amčeā sārkeātso": Dēvāčēñ sarkēñ ātmeānt asā; kiteāk ātmo morn natullo ani spirit
zāun asā dekun.—"To our image": This image of God is in the soul, which is immortal
and spiritual.

²⁾ "Vāḍā ani tsāḍā": I hukum naiñ, bogār fōl ubzounçēñ āśirvād.—"Increase and
multiply": This is not a precept, but a blessing rendering them fruitful.

ಚರ್ಮ, ಅನಿ ಸಮಸ್ತ ರುಕ್ ಆಪ್ಲಾಂ
ಬಿತ್ತರ ಬೀಂ ಆಸುನ್ ತುವ್ಯಾಂ
ಪಾಣಾಕ್ ಜ್ಯಾಸೆಂ :

30 ಅನಿ (ಆವೆಂ ಯೆಂ ದಿರಾಂ) ಸ
ಮಸ್ತಾಂ ಒಯ್ತಾಂ ಮೊನ್ಜಾ ತಿಂಕ್,
ಅನಿ ಸಮಸ್ತಾಂ ಸುಕ್ಲಾಂಕ್ ಮೊ
ಳ್ವಾಚ್ಯಾ, ಅನಿ ಸಮಸ್ತಾಂ ಒಯ್ತೆಂ
ಹಾಲ್ತೆ ಲ್ಯಾಂಕ್, ಜಾಂಕಾಂ ಜವ್ ಆ
ಸಾ, ತಾಂಕಾಂ ಪಾಲುಂಕ್ ಆಸಾ
ಸೆಂ. ಅನಿ ಅಸೆಂ ಜಾಲೆಂ.

31 ಅನಿ ದೇವಾನ್ ಸಮಸ್ತ ಆ
ಪ್ಲೆಂ ಕೆಲ್ಲ್ಯೊ ವಸ್ತು ಪೊಕ್ಳೆಲ್ಯೊ, ಆ
ನಿ ಭೊಲು ಬೊರೊ ಆಸೆ ಲ್ಲ್ಯೊ; ಅನಿ
ಸಾಂಜ್ ಅನಿ ಸಕಾಳೆಂ ಸೊವೊ ದೀಸ್
ಜಾಲೊ.

ಅವಸ್ವರ್ II.

1 ತರ್ ಸರ್ಗ್ ಅನಿ ಒಯ್ತೆಂ ಅನಿ
ಸರ್ವ್ ತಾಂಚೊ ಸುರುಂಗಾರ್ ಸಂ
ಪೂರ್ಣ್ ಜಾಲೊ.

2 ಅನಿ ದೇವಾನ್ ಸಾತ್ವೊ ದೀಸ್
ಆಪ್ಲೆಂ ಕೆಲ್ಲ್ಯೊ ವಾಲುರ್ ಪುರ್ತೊ
ತಿರ್ಸಿಲೊ; ಅನಿ ಸಾತ್ವೊ ದೀಸ್,
ಸರ್ವ್ ವಾಲುರ್ ಮನ್ಶ್ ಕರ್ನ್ ಸೌ
ಕಾನ್ಯಾ ಕಾಣ್ಯಲ್ಯಾ.

3 ಅನಿ ಸಾತ್ವೊ ದಿಸಾಕ್ ಆತಿ
ವಾರ್ ದಿಲೆಂ ಅನಿ ತಾಕಾ ಪವಿತ್ರ್
ಕೆಲೊ; ತ್ಯಾ ದಿಸಾ ಸರ್ವ್ ಆಪ್ಲೊ

diuñčēñ buiñčēr, anisā-
mest ruk aplea bitār biñ
asun tumkāñ khāṇāk
zāiseñ :

30 Ani (āveñ yeñ di-
lāñ) sāmeṣtañ buiñčēñ
monzātink, ani sāme-
stañ sukṇeānk moḷbā-
čea, ani sāmeṣtañ buiñ-
čēr hālteleānk, zankāñ
jiv asā, tankāñ khā-
unk asāseñ. Ani aseñ
zāleñ.

31 Ani Dēvān sāmeṣt
apṇēñ kelliō vāstu po-
leileo, ani bhōu boreo
asṇalleo; ani sānz ani
sākāliñ sovo diś zālo.

Avasvār II.

1 Tār sārg ani buiñ
ani sārṇṇv tāntso suruñ-
gār sāmpūrṇ zālo.

2 Ani Dēvān sātvo diś
apṇēñ kello vāur purto
tirsiilo; ani sātvo diś
sārṇṇv vāur māñña kārñ
soukāsāi kāñeileā.⁴⁾

3 Ani sātveā diśāk
āṣirvād dileñ ani takā
pāvitraṅ kelo: tea diśā

upon the earth, and all
trees that have in them-
selves seed of their own
kind, to be your meat :

30 And to all beasts of
the earth, and to every
fowl of the air, and to
all that move upon the
earth, and wherein there
is life, that they may have
to feed upon. And it was
so done.

31 And God saw all the
things that He had made,
and they were very good.
And the evening and
morning were the sixth
day.

Chapter II.

1 So the heavens and
the earth were finished,
and all the furniture of
them.

2 And on the seventh
day God ended His work
which He had made: and
He rested on the seventh
day from all His work
which He had done.

3 And He blessed the
seventh day, and sancti-
fied it; because in it He

⁴⁾ "Soukāsāi kāñeileā", muṇčēñ: ani dusreāñ tārāñ'eo vāstu kārunknānt.— "Rested", viz: He ceased to make new kinds of things.

ವಸ್ತು ರಚನಾ ಅನಿ ಕರ್ನ್ ರಾಲುಲೊ ದೆಕುನ್.

4 ವೊ ಸರ್ಗಿಂಚೊ ಅನಿ ಬ್ಯುಂಚೊ ಅರಂದ್: ಅಸೆಂ ದೇವಾನ್. ತಾಂಕಾಂ ರಚ್ಣಾಂತ್.¹⁾

5 ಅನಿ ಅಸೆಂ ದೇವಾನ್ ರಚ್ಣಿ ಸಕಡ್ ಸೆತಾಂ ಗಾದ್ಯಾಂಚಿಂ ಉದ್ವೆಂಚ್ಯಾ ಆದಿಂ, ಅನಿ ಸಕಡ್ ತಣಾಂ ಗಾಲುಂಚಿಂ ಕಿರ್ಲಾಂಚ್ಯಾ ಆದಿಂ¹⁾; ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ಸೊಮಿಯಾ ದೇವಾನ್ ಪಾಲುಸ್ ದಾಡುಂಕ್ ನಾತುಲೊ ಬ್ಯುಂಚೆರ್, ಅನಿ ಬ್ಯುಂ ಬೆಸ್ಯಾ ಕರ್ಚೊ ಮನಿಸ್ ನಾತುಲೊ.

6 ಪುಣ್ ಎಕ್ ಜಂ ಮಾತಿಯೆಂ ತ್ಲಿ ಬ್ಯಾರ್ ಸರ್ತಲಿ ಸಗ್ಳೊ ಬ್ಯುಂಚ್ಯಾ ಮೆಲ್ಬಾಗಾಕ್ ಉದಾಕ್ ಸಿಂಪ್ತಿ.

7 ತರ್ ದೇವಾನ್ ಮನ್ಶಾಕ್ ಕೆಲೊ ಮಾತಿಯೆಚ್ಯಾ ಉದ್ರಾನ್ ಅನಿ ತಾಚ್ಯಾ ತೊಡಾಂತ್ ಜವಾಚೊ ಉಸ್ತಾಸ್ ಫಂಕೊ, ಅನಿ ಅಸೆಂ ಮನಿಸ್ ಆತ್ಮ್ಯಾನ್ ಜವೊ ಜಾಲೊ.

8 ಅನಿ ಸೊಮಿಯಾ ದೇವಾನ್ ಮುಶಾಲಾಯೆಚಿಂ ವೈಂಕುಕ್ ಸುರ್ವೆಂತ್ ಗಡ್ಲೆಂ, ಅನಿ ಫೈಂ ಆಪ್ಣೆಂ ಕೆಲ್ಯಾ ಮನ್ಶಾಕ್ ಗಾಲೊ.

sārvy apleo vāstu rāt-sun ani kārñ rāulo de-kun.

4 Vo sārgiñtso ani bu-iñtso ārāmb: aseñ Dē-vāñ tankāñ rātsleānt.¹⁾

5 Ani aseñ Dēvāñ rāts-liñ sākāḍ setañ gādeāñ-čiñ ubzounčēā ādiñ, ani sākāḍ tāṇañ gāunčiñ kirlounčēā ādiñ¹⁾: kite-āk moļēār Somia Dēvāñ pāus dādunk natullo buiñčēr, ani buiñ besāi kārtso mānis natullo.

6 Puñ yēk zār māti-entli bāir sārtāli sāgļea buiñčēā melbhāgāk u-dāk simpči.

7 Tār Dēvāñ māñšāk kelo mātiečēā ubrāñ: ani tačēā tonḍānt jivātso usuās funklo, ani aseñ mānis ātmeāñ jivo zālo.

8 Ani Somia Dēvāñ khušālāyēceñ vāiñkuṭ suruvent gāḍulleñ, ani thāiñ apñēñ kellea māñ-šāk gālo.

had rested from all His work which God created and made.

4 These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth:

5 And every plant of the field before it sprung up in the earth, and every herb of the ground before it grew: for the Lord God had not rained upon the earth; and there was not a man to till the earth.

6 But a spring rose out of the earth, watering all the surface of the earth.

7 And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.

8 And the Lord God had planted a paradise of pleasure from the beginning, wherein He placed man whom He had formed.

¹⁾ *Lit.* In this way God has created them.

²⁾ *Lit.* Thus God created all plants of the field before they germinated, and all herbs of the country before the germination.

9 ಅನಿ ದೇವಾನ್ ಉಬ್ಬುಲೆ
ಮೂತಿಯೆಂತಾನ್ ಸರ್ವ ತರಾಂಜೆ
ರುಕ್, ದಿಸ್ತುಕ್ ಸೊಬಿತ ಅನಿ ರುಜ
ಕ್ ಸುಅದಿಕ್, ಅನಿ ವ್ಯಂಕುಟಾ ಮೊ
ದೆಂ ಜಣಿಯೆಚೊ ರುಕ್¹⁾ ಅನಿ ಜೊ
ರೆ ಅನಿ ವ್ಯಾಟ್ ಜಾಣ್ವಾಯೆಚೊ ರು
ಕ್.²⁾

10 ಅನಿ ಏಕ್ ನ್ಹಂ ಮುತಾಲಾ
ಯೆಜೆ ಸುಅತಂತಿ ದ್ವಾರ್ ಸರ್ತಾಲಿ
ವ್ಯಂಕುಟಾಕ್ ಉದಾಕ್ ಸಿಂಪುಂಕ್,
ಜಾಚೆ, ಫ್ಯಂ ಥಾಲುನ್, ಚಾರ್ ವಾಂಟಿ
ಜಾತಾತ್.

11 ಏಕಾಜೆಂ ನಾಲುಂ ಫಿಜೊನ್:
ತಿ ಸಗ್ಳ್ಯಾ ಹೆವಿಲಾಥ್ ಮೊಳ್ಳ್ಯಾ ಗಾ
ವಾಂ ದೌಂತಣಿಂ ವಾಲುತಾ, ಫ್ಯಂ
ದಾಂಗಾರ್ ಜಾತಾ.

12 ತ್ಯಾ ಗಾಲುಂಜೆಂ ದಾಂಗಾರ್
ಫೊಲಿ ಜೊರೆಂ: ಫ್ಯಂ ಬೆಲ್ಲ್ ಅನಿ
ಒನಿ ಕನ್ ಫಾತೊರ್ ಮೆಲ್ತಾ.

13 ಅನಿ ದುಸ್ರೆ ನ್ಹಂಜೆಂ ನಾಲುಂ
ಗೆಹೊನ್: ತಿ ಸಗ್ಳ್ಯಾ ಎತ್ಯೊಸಿಅ
ಮೊಳ್ಳ್ಯಾ ಗಾವಾಂ ದೌಂತಣಿಂ ವಾ
ಲುತಾ.

14 ತಿಸ್ರೆ ನ್ಹಂಜೆಂ ನಾಲುಂ ತಿ
ಗ್ರಿಸ್: ತಿ ಅಸ್ಸಿರಿಯಾ ಇಸ್ರಾಲ್ಯಾನ್

9 Ani Dēvān ubzāile
mātientleān sārṇu ta-
rānče ruk, distik sobit
ani rutsik suādik, ani
vaiñkuṭā modeñ jīñietso
ruk¹⁾ ani bore ani vāiṭ
zāṇvāiyetso ruk.²⁾

10 Ani yēk nāiñ khu-
śālāyeče suātentli bāir
sārtāli vaiñkuṭāk udāk
simpunk, zače, thāiñ
thāun, čār vāṇṭe zatāt.

11 Yēkāčeñ nāuñ Phi-
zon: ti sāgļea Hevilāth
mollea gāvāñ boun-
tāñiñ vāutā, thāin ban-
gār zatā.

12 Teā gāuñčeñ ban-
gār bhou boreñ: thāiñ
bdell ani onikin fātor
meļtā.

13 Ani dusre nāiñčeñ
nāuñ Gehon: ti sāgļea
Etiopiā mollea gāvāñ
bountāñiñ vāutā.

14 Tisre nāiñčeñ nā-
uñ Tigris: ti Assiriā

9 And the Lord God
brought forth of the
ground all manner of
trees, fair to behold, and
pleasant to eat of: the
tree of life¹⁾ also in the
midst of paradise, and
the tree of knowledge²⁾ of
good and evil.

10 And a river went
out of the place of plea-
sure to water paradise,
which from thence is di-
vided into four heads.

11 The name of the one
is Phison: that is it which
compasseth all the land
of Hevilath, where gold
groweth.

12 And the gold of that
land is very good: there
is found bdellium and
the onyx stone.

13 And the name of the
second river is Gehon:
the same is it that com-
passeth all the land of
Ethiopia.

14 And the name of the
third river is Tigris: the

1) "Jīñietso ruk", munčeñ: tačiñ fojañ bolāiki ditāliñ. — "Tree of life", i. e. its fruits had the power of preserving in a constant state of health.

2) "Zāṇvāiyetso ruk" = tačiñ fojañ zāṇvāi ditāliñ, sorpān fōṭ sānglā pārmāṇe. — "Tree of knowledge", i. e. its fruits had the power of giving a superior kind of knowledge, beyond that which God was pleased to give, as the deceitful serpent had said.

ನಾಲುತಾ. ಅನಿ ಚೌತಿ ನ್ಯಂ ಎವು
ಫ್ರಾತ್.

15 ತರ್, ದೇವಾನ್ ಮನ್ಯಾಕ್
ಕಾಣೆಲುನ್ ತಾಕಾ ಮುತಾಲಾಯೆಚ್ಯಾ
ವ್ಯಂಕುಟಾಂತ್ ಗಾಲೊ, ತೆಂ ಬೆಸ್ಯಾ
ಕರುಂಕ್ ಅನಿ ರಾಕುಂಕ್.

16 ಅನಿ ತಾಕಾ¹⁾ ಹುಕುಮ್ ದಿಲಿ
ಸಾಂಗುನ್: ಸರ್ವ್ ವ್ಯಂಕುಟಾಚ್ಯಾಂ
ರುಕಾಂಚ್ಯಾಂ ಫೊಳಾಂತ್ಲಿಂ ಖಾಲು
ಯೆತ್:

17 ಪುಣ್ ಬೊರೆ ಅನಿ ವ್ಯಾಖ್
ಜಾಣ್ವಾಯೆಚ್ಯಾ ರುಕಾಚ್ಯಾಂ ಫೊಳಾಂ
ತ್ಲಿಂ ಖ್ಯಾನಾಕಾ. ಖಾತಿ ಜಾಲ್ಯಾರ್,
ತ್ಯಾಚ್ ದಿಸಾ ಮೊರ್ನ್ ಮೊರ್ತೊ
ಲೊ.

18 ಸೊಮಿಯಾ ದೇವಾನ್ ಅನಿ
ಸಾಂಗ್ಲೆ: ಮನಿಸ್ ಎಕ್ಲೆಚ್ ಅಸೊ
ಬೊರೊ ನ್ಯಂ: ಅಮಿಂ ತಾಕಾ ಏಕ್ ಕು
ಮೊಕ್ ಕರ್ಚಿ ಸಾಂಗಾತಿಣ್ ತಾಚೆ
ಸಾರ್ಕೆ ಕರ್ಯಾಂ.

19 ತರ್, ಸಕಡ್ ಮಾತಿಯೆಂ
ತ್ಯಾಂ ಮೊನ್ವಾತಿಂಕ್ ಅನಿ ಸಕಡ್
ಮೊಳ್ವಾಚ್ಯಾಂ ಸುಕ್ಲ್ಯಾಂಕ್ ದೇವಾನ್
ಲುಡ್ವಾನ್ ಕರ್ತಚ್, ತಾಂಕಾಂ ಆದಾ
ಲುಂ ಮುಕಾರ್ ಗಾಲಿಂ, ಪೊಳೆಲುಂಕ್
ಕಸೊ ತಾಂಕಾಂ ಉಲೊ ಕರ್ತಾ ಮೊ
ಣ್: ಕಿತ್ಯಾಗಿ ಮೊಳ್ವಾರ್, ಕಸಲೆಂ
ಆದಾಲುನ್ ಜಲುಜಾತಿಂಕ್ ಉಲೊ
ಕೆಲೊ ತಸಲೆಂ ತಾಂಚೆಂ ನಾಲುಂ.

isileān vāutā. Ani tsouti
nāiñ Euphrāt.

15 Tār, Dēvān māñšāk
kāṇeun takā khušālā-
yecheā vāiñkuṭānt galo,
teñ besāi kārunk ani
rākunk.

16 Ani takā¹⁾ hukum
dili sāngun: sārṇvū vāiñ-
kuṭāḍcheāñ rukāñcheāñ
foḷāntliñ khāuyet:

17 Puṇ bore ani vāiṭ
zāṇvāyecheā rukācheāñ
foḷāntliñ khāinakā. Khā
ši zaleār, teāts disā
morn mortoloi.

18 Somia Dēvān ani
sangleñ: Mānis yeḷātz
aso boro nāiñ: amiñ
takā yēk kumok kārči
sangātiṇ tače sarki
kāriāñ.

19 Tār, sākāḍ māti-
entleāñ monzātink ani
sākāḍ moḷbācheāñ suk-
ṇeānk Dēvān ubrāñ kār-
tātz, tankāñ Adāuñ mu-
kār galiñ, poḷeunk kāsō
tankāñ ulo kārtā mōñ :
kiteāgi moḷeār, kāśāleñ
Adāun jiužātink ulo
kelo tāsāleñ tancheñ nā-
uñ.

same passeth along by
the Assyrians. And the
fourth river is Euphrates.

15 And the Lord God
took man, and put him
into the paradise of plea-
sure, to dress it and to
keep it.

16 And he commanded
him¹⁾ saying: of every
tree of paradise thou shalt
eat:

17 But of the tree of know-
ledge of good and evil, thou
shalt not eat. For in what
day so ever thou shalt eat of
it, thou shalt die the death.

18 And the Lord God
said: It is not good for
man to be alone: let us
make him a help like
unto himself.

19 And the Lord God
having formed out of the
ground all the beasts of
the earth, and all the
fowls of the air, brought
them to Adam to see what
he would call them: for
whatsoever Adam called
any living creature the
same is its name.

1) "Takā" muñcheñ: tankāñ.—"He commanded him", i. e. the singular is used for the plural; for the precept has been given to both, Adam and Eve.

20 ಆನಿ ಆದಾಲುನ್ ಸಮೆಸ್ತಾಂ
ಜಿಲುಜಾತಿಂಕ್, ಸಮೆಸ್ತಾಂ ಸುಕ್ಲಾಂ
ಕ್ ಮೊಳ್ವಾಚ್ಯಾಂ ಆನಿ ಸಮೆಸ್ತಾಂ
ಬ್ಯುಂಚ್ಯಾಂ ಮೊನ್ವಾತಿಂಕ್ ತಾಂಚಿಂ
ನಾವಾಂ ಮೊಳಿಂ. ಪುಣ್ ಆದಾಲುಂಕ್
ಎಕ್ ಸಾರ್ಕೆ ಸಾಂಗಾತಿಣ್ ಮೆಳ್ವಾ
ತ್ಲಿಂ.

21 ತೊವೊಳ್ ದೇವಾನ್ ಆದಾ
ಲುಂಕ್ ಎಕ್ ನೀದ್ ಪೊಡ್ಯಲಿ ಆನಿ ತಾ
ಕಾ ನೀದ್ ಪೊಡ್ತಚ್, ಬೊರ್ಯಾಂತ್ಲಿ
ಎಕ್ ಕಾಡ್ನ್, ಮಾಸಾನ್ ತಾಚೆ
ಬದ್ಲಾಕ್ ಬುರಾಕ್ ಭೊರ್ಲೊ.

22 ಆನಿ ದೇವಾನ್ ಆದಾಲುಂತ್ಲಿ
ಕಾಡ್ಲಿ ಬೊರ್ ಅಸ್ತ್ರಿ ಕೆಲಿ: ಆನಿ
ತಿತಾ ಆದಾಲುಂ ಮುಕಾರ್ ವೆಲಿ.

23 ಆನಿ ಆದಾಲುನ್ ಸಾಂಗ್ಲೆಂ:
ಎಂ ಹಾದ್ ಮೊಜ್ಯಾಂ ಪಾಡಾಂತ್ಲೆಂ
ಆನಿ ಎಂ ಮಾಸ್ ಮೊಜ್ಯಾ ಮಾಸಾಂ
ತ್ಲೆಂ; ತಿಚೆಂ ನಾಲುಂ ಮನ್ಯಾ ಥಾಲುನ್
ಆಲಿ ಆಸ್ತಲೆಂ, ಮನ್ಯಾ ಥಾಲುನ್
ಆಲಿ ದೆಕುನ್.

24 ತ್ಯಾ ಪಾಸುನ್ ದಾದ್ಲೊ ಆ
ಪ್ಲಾಕ್ ದಾಪಾಕ್ ಆನಿ ಆವೊಕ್ ಸೊ
ಡ್ನ್ ಆಸ್ಲಿ ಆಸ್ತಿಯೆಕ್ ರಾಗ್ಲೊಲೊ,
ಆನಿ ಎಕಾಚ್ ಮಾಸಾಂತ್ ದೊಗಾಂ
ಆಸ್ತಲಿಂ.

25 ಆನಿ ತಿಂ, ಮೊಳ್ವಾಕ್ ಆದಾ
ಲುಂ ಆನಿ ಎನ್, ಎಣ್ಣಿ ಆಸ್ಲೆಂ, ಆನಿ
ರಾಜಿನಾತ್ಲಿಂ.

20 Ani Adāun sāme-
stañ jiužātink, sāme-
stañ sukņeānk molbā
čeañ anisāmestañ buiñ-
čeañ monzātink tānčiñ
nāvañ moliñ. Puṇ Adā-
unk yēk sarki sangātiñ
meļnatuļli.

21 Tovoļ Dēvān Adā-
unk yēk nid poḍāili ani
takā nid poḍtats, bo-
reantli yēk kādn, mā-
sān tače bādļāk burāk
bhorlo.

22 Ani Dēvān Adāuñ-
tli kāḍuļli bor āstrikelī:
ani tikā Adāuñ mukār
veli.

23 Ani Adāun sangleñ:
yeñ hāḍ mojeañ hādānt-
leñ ani yeñ māś mojea
māsāntleñ; tičeñ nāuñ
māñšā thāun āili aste-
leñ, māñšā thāun āili
dekuñ.

24 Tea pāsun dadlo
apleā bāpāk ani āuoik
soḍn, aple āstriek lā-
gtolo, ani yekāts mā-
sānt dogāñ asteliñ.

25 Ani tiñ, mōļeār
Adāuñ ani Yev, viṅgiñ
asḷiñ, ani lāzanātalliñ.

20 And Adam called
all the beasts by their
names, and all the fowls
of the air, and all the
cattle of the field: but for
Adam there was not found
a helper like himself.

21 Then the Lord God
cast a deep sleep upon
Adam: and when he was
fast asleep, he took one
of his ribs, and filled up
flesh for it.

22 And the Lord God
built the rib which he
took from Adam into a
woman: and brought her
to Adam.

23 And Adam said: This
now is bone of my bones,
and flesh of my flesh; she
shall be called woman,
because she was taken out
of man.

24 Wherefore a man
shall leave father and
mother, and shall cleave
to his wife: and they shall
be two in one flesh.

25 And they were both
naked: to wit, Adam and
his wife: and were not
ashamed.

ಅವಸ್ವರ III.

1 ಪುಣ್ ಸೊರೊಪ್ ಸಮೆಸ್ತಾಂ ದೇವಾನ್ ಕೆಲ್ಲಾಂ ಮೊನ್ವಾ ತಿಂ ಪ್ರಸ್ ನಾಡ್ಲೊ. ತಾಣೆಂ ಅಸ್ತ್ರಿಯೆ ಕಡೆ ಸಾಂಗ್ಲೆಂ: ಕಿತ್ಯಾಕ್ ದೇವಾನ್ ತುಮ್ಕಾಂ ಆಡ್ವಾರ್ಲಾಂ, ಕಸಲ್ಯೆಂ ವ್ಯಂಕುಟಾಚ್ಯಾ ರುಕಾಚ್ಯಾ ಫೊಳಾಂತ್ಲೆಂ ಪಾಲುಂಕ್?

2 ತಾಕಾ ಅಸ್ತ್ರಿಯೆನ್ ಜಾದ್ ದಿಲುನ್ ಸಾಂಗ್ಲೆಂ: ವ್ಯಂಕುಟಾಂತ್ ಆಸ್ಲಲ್ಯಾಂ ರುಕಾಂಚೆಂ ಫೊಳಾಂತ್ಲೆಂ ಆಮಿ ಪಾತಾಲುಂ:

3 ಪುಣ್ ವ್ಯಂಕುಟಾ ಮೊದೆಂ ಆಸ್ಲಲ್ಯಾ ರುಕಾಚ್ಯಾ ಫೊಳಾಂತ್ಲೆಂ ಪಾಲುಂಕ್ ಆನಿ ಪಾತ್ ಗಾಲುಂಕ್, ಮೊರನಾ ಜಾಲುಂಕ್. ದೇವಾನ್ ಆಡ್ವಾರ್ಲಾಂ.

4 ತೊವೊಳ್ ಸೊರ್ಪಾನ್ ಅಸ್ತ್ರಿಯೆ ಕಡೆ ಸಾಂಗ್ಲೆಂ: ದುಧಾಲುನಾ ಸ್ತಾನಾಂ ತುಮಿಂ ಮೊರ್ನ್ ಮೊರ್ಚಿನಾಂತ್.

5 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ದೇಲು ಜಾಣಾ ಕಿ ಪೆಲ್ಲಾ ದಿಸಾ ತುಮ್ಚೆ ಮೊಳೆ ಉಳ್ಳೆ ಜಾತೆಲೆ ಆನಿ ದೇವಾ ಬರಿ ಜಾತೆಲ್ಯಾತ್, ಬೊರೆಂ ಆನಿ ನ್ಯಾಹ್ ಜಾಣಾ ಜಾಲುನ್.

6 ದೆಕುನ್, ಫೊಳ್ ಬೊರೆಂ ಪಾಲುಂಚ್ಯಾಕ್, ಆನಿ ಸೊದಿತ್ ದಿಸ್ಚೆಕ್, ಆನಿ ಮುತಾಲಾಯೆಜೆಂ ಫೊಳೆಲುಂಚ್ಯಾಕ್ ಆಸಾ ಮೊಣ್ ಅಸ್ತ್ರಿಯೆನ್ ಫೊಳೆಲು

Avasvar III.

1 Puṇ sorop sāmeṣṭāñ Dēvān kelleaṅ monzā-tiñ prās nāḍgo. Tāṇēñ āstrie kāḍe sanglēñ: kiteāk Dēvān tumkāñ aḍvarlāñ, kāsāleñ vāñ-kuṭāḷēa rukāḷēa foḷāntleñ khāunk?

2 Takā āstrien zāb diun sanglēñ: vāñku-ṭānt asḷleaṅ foḷantliñ amiñ khātāuñ:

3 Puṇ vāñkuṭā mōdeñ asḷlea rukāḷēā foḷāntleñ khāunk ani hāt gālunk, morana zāunk Dēvān aḍvarlāñ.

4 Tovoḷ sorpān āstrie kāḍe sanglēñ: dubāunāstanañ tumiñ morn morčīnānt.

5 Kiteāk moḷēār Dēu zaṇā ki khellea disā tumḷe doḷe ukte zātele ani Dēvā bāri zāteleāt, boreñ ani vāiṭ zaṇā-zāun.

6 Dekun, foḷ boreñ khāuñḷēāk, ani sobit diṣṭik, ani khuṣālāye-ḷēñ poḷeuñḷēāk asā mōṇ

Chapter III.

1 Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?

2 And the woman answered him saying: Of the fruit of the trees that are in paradise we do eat:

3 But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat, and that we should not touch it, lest perhaps we die.

4 And the serpent said to the woman: No, you shall not die the death.

5 For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil.

6 And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to

ನ್, ಕಾಡ್ಲೆಂ ತಾಚೆಂ ಫೊಕ್, ಆನಿ
ಬಿಲೆಂ ಆನಿ ಆಪ್ಲ್ಯಾ ದಾದ್ಲ್ಯಾಕ್
ದಿಲೆಂ ಆನಿ ತಾಣೆಂ ಬಿಲೆಂ.

7 ಆನಿ ದೊಗಾಂಚೆ ದೊಳೆ ಉಕ್ತೆ
ಜಾಲೆ¹⁾: ಆನಿ ಆಪ್ಲ್ಯಾಕ್ ಎಣ್ಣಿಂ ಮೊ
ಣ್ ಫೊಳೆಲುನ್, ಅಂಜುರಾಚ್ಯೊ ಪೊ
ಲಿಯೊ ಸಿವೊನ್ ಆಪ್ಲ್ಯಾಕ್ ನೆಸೊಣ್
ಕೆಲೆ.

8 ಆನಿ ಸೊಮಿಯಾ ದೆವಾಚೊ
ತಾಳೊ ಲ್ಯಾಕುನ್ ಜೊ ವ್ಯಂಕುಟಾಂತ್
ದನ್ತಾರಾ ಉಪ್ರಾಂತ್ ವಾರ್ಯಾಕ್ ದಾಂ
ತಾಳೊ, ಆದಾಲುಂ ಆನಿ ತಾಚೆ ಆಸ್ತಿ
ಲಿಪ್ಲೆಂ ಸೊಮಿಯಾ ದೆವಾ ಮುಕಾರ್
ವ್ಯಂಕುಟಾಚ್ಯಾಂ ರುಕಾಂ ಮೊದೆಂ.

9 ಆನಿ ಸೊಮಿಯಾ ದೆವಾನ್
ಆದಾಲುಂಕ್ ಆಪೊಲನ್ ತಾಕಾ ಸಾಂ
ಗ್ಲೆಂ: ಮ್ಯಂ ಆಸ್ಯಾ?

10 ತಾಣೆಂ ಸಾಂಗ್ಲೆಂ: ತುಜೊ ತಾ
ಳೊ ಲ್ಯಾಕಲಾ ವ್ಯಂಕುಟಾಂತ್ ಆನಿ
ಮಾಕಾ ಭೆಂ ದಿಸ್ತಾಂ ಎಣ್ಣೊ ಆಸಾಂ
ದೆಕುನ್ ಆನಿ ಲಿಪ್ಲಾಂ

11 ತಾಣೆಂ ಸಾಂಗ್ಲೆಂ: ಕೊಣೆಂ
ತುಕಾ ದಾಕೈಲೆಂ, ಎಣ್ಣೊ ಆಸ್ಯಾ ಮೊ
ಣ್, ಆವೆಂ ಆಡ್ವಾರ್ಲೆಲೆಂ ಫೊಕ್
ತುವೆಂ ಬಿಲ್ಯಾ ತಿವ್ಯಾ?

ăstrien poļeun, kādleñ
tačeñ foļ, ani kheleñ
ani aplea dadleāk dileñ
ani taņeñ kheleñ.

7 Ani dogāñče doļe
ukte zāle¹⁾: ani aṇāñk
vingiñ mōṇ poļeun, an-
jurāčeo kholio sivon aṇ-
ñāñk neson keli.

8 Ani Somia Dēvātso
tālo aikun zo vāiñku-
tānt dāuparā uprānt
vāreāk bountālo Adāuñ
ani tači āstri lipliñ
Somia Dēvā mukār vaiñ-
kuṭāčeañ rukāñ modeñ.

9 Ani Somia Dēvān
Adāunk āpoun takā
sangleñ: khāiñ asāi?

10 Tāneñ sangleñ: tu-
zo tālo aikalā vāiñku-
tānt ani makā bheñ dis-
lāñ viṅgo asāñ dekun
ani liplāñ.

11 Tāneñ sangleñ: ko-
neñ tukā dakāileñ viṅ-
go asāi mōṇ, āveñ ad-
varleleñ foļ tuveñ khel-
lea šivāi?

behold: and she took of
the fruit thereof and did
eat, and gave to her hus-
band who did eat.

7 And the eyes of them
both were opened¹⁾: and
when they perceived
themselves to be naked,
they sewed together fig-
leaves, and made them-
selves aprons.

8 And when they heard
the voice of the Lord God
walking in the paradise
at the afternoon air,
Adam and his wife hid
themselves from the face
of the Lord God, amidst
the trees of paradise.

9 And the Lord God
called Adam, and said
to him: Where art thou?

10 And he said: I heard
thy voice in paradise;
and I was afraid, because
I was naked, and I hid
myself.

11 And he said to him:
Who hath told thee that
thou wast naked, unless
thou hast eaten of the
fruit of the forbidden
tree?

¹⁾ "Ukte zāle", muṇčēñ: tiñ voļkaliñ apli tsuk.—"And the eyes etc." viz. they got aware of the committed sin; i. e. they made the unhappy experience of having lost the good of original grace etc.

12 ಅನಿ ಆದಾಲುನ್ ಸಾಂಗ್ಲೆಂ: ತುವೆಂ ಮಾಕಾ ದಿಲ್ಲೆ ಅಸ್ತ್ರಿಯೆನ್ ಮಾಕಾ ಫೊಳ್ ದಿಲುನ್, ಆವೆಂ ಪೆಲೆಂ.

13 ಅನಿ ಸೊಮಿಯಾ ದೇವಾನ್ ಅಸ್ತ್ರಿಯೆಕ್ ಸಾಂಗ್ಲೆಂ: ಕಿತ್ಯಾಕ್ ಯೆಂ ಕೆಲ್ಯಾಂ? ತಿಣೆಂ ಜಾಡ್ ದಿಲುನ್ ಸಾಂಗ್ಲೆಂ: ಸೊರ್ಪಾನ್ ಮಾಕಾ ಫೊಟ್ಟಲೆಂ ಅನಿ ಆವೆಂ ಪೆಲೆಂ.

14 ಅನಿ ಸೊಮಿಯಾ ದೇವಾನ್ ಸೊರ್ಪಾಕ್ ಸಾಂಗ್ಲೆಂ: ಯೆಂ ಕೆಲ್ಯಾಂ ಪಾಸ್ತೊತ್ ಸಮೆಸ್ತಾಂ ಜಲುಜಾತಿಂ, (ಅನಿ) ಮೊನ್ಟಾತಿಂ ಬಿತರ್ ತುಕಾ ಸಿರಾಪ್ ಫೊಡುಂ: ತುಜಾ ದರ್ಜ್ಯಾನ್ ಹೆರ್ತೊಲ್ಯೊ ಅನಿ ಸಮೆಸ್ತಾಂ ತುಜ್ಯಾ ಜಣಿಯೆಚ್ಯಾ ವರ್ಸಾನಿಂ ಮಾತಿ ಪಾ ತೊಲ್ಯೊ.

15 ಅಲಂ ದುಸ್ಮಾನ್‌ಕ್ಯಾ ಗಾಲ್ಯೊಲೊಂ ತುಜೆ ಅನಿ ಅಸ್ತ್ರಿಯೆ ಬಿತರ್, ತುಜ್ಯಾ ಬಿಯಾ ಅನಿ ತಿಜ್ಯಾ ಬಿಯಾ ಬಿತರ್: ತಿ ತುಜೆಂ ಮೊಸ್ತಕ್ ಮೊಸ್ತಿ ತಲಿ ಅನಿ ತುಂ ತಿಚೆ ಪೊಡೆಕ್ ನಾಡಿ ಕರ್ತೊಲ್ಯೊ.

16 ಅನಿ ಅಸ್ತ್ರಿಯೆಕ್ ಸಾಂಗ್ಲೆಂ: ಅಲಂ ತುಜೆ ಗುರ್ವಾರ್ಜೊಣಾಚೆ ಕಷ್ಟ್ ಜೆಡ್ಯೊಲೊಂ: ದುಕಿನ್ ಪುತಾಂಕ್ ಪುರ್ಸುತ್ ಜಾತಲಿ, ಅನಿ ದಾದ್ಲ್ಯಾ ಪಾಡ್ ಆಸ್ತಲಿ, ಅನಿ ತೊ ತುಜೊ ಧನಿ ಜಾಲುನ್ ಆಸ್ತೊಲೊ.

12 Ani Ādaun sang-
leñ: tuveñ makā dille
āstrien makā foḷ diun,
āveñ kheleñ.

13 Ani Somia Dēvān
āstriek sangleñ: kiteāk
yeñ kelāiñ? Tiṇeñ zāb
diun sangleñ: Sorpān
makā foṭeiliñ ani āveñ
kheleñ.

14 Ani Somia Dēvān
sorpāk sangleñ: yeñ
kellea pasvot sāmeṣtāñ
jiuzātiñ, (ani) monzātiñ
bitār tukā sirāp poḍuñ:
tujā hārdeān tsārtoloi
ani sāmeṣtāñ tujeā ji-
niečeā vārsāniñ māti
khātoloi.

15 Āuñ dusmānkāi
gāltoloiñ tuje ani āstrie
bitār, tujeā biā ani ti-
čeā biā bitār: ti tujeñ
mostak mostiteli ani
tuñ tiče khoṭek nādi
kārtoloi.

16 Ani āstriek sang-
leñ: āuñ tujea gurvār-
poṇāče kāṣṭ tzāḍāito-
loñ: dukin putānk pur-
sut zateli, ani dadleā
khāl asteli, ani to tuzo
dhāni zāun astolo.

12 And Adam said:
The woman, whom thou
gavest me to be my com-
panion, gave me of the
tree, and I did eat.

13 And the Lord God
said to the woman: Why
hast thou done this? and
she answered: The ser-
pent deceived me, and I
did eat.

14 And the Lord God
said to the serpent: Be-
cause thou hast done this
thing, thou art cursed
among all cattle and
beasts of the earth: upon
thy breast shalt thou go,
and earth shalt thou eat
all the days of thy life.

15 I will put enmities
between thee and the
woman, and thy seed and
her seed: she shall crush
thy head, and thou shalt
lie in wait for her heel.

16 To the woman also
he said: I will multiply
thy sorrows, and thy con-
ceptions: in sorrow shalt
thou bring forth children,
and thou shalt be under
thy husband's power, and
he shall have dominion
over thee.

17 ಅನಿ ಅದಾಲುಂಕ್ ಸಾಂಗ್ಲೆಂ ತುಜೆ ಅಸ್ತ್ರಿಯೆಜೆಂ ಉತರ್ ಲ್ಯುಕಲ್ಯಾ ಪಾಸುನ್ ಅನಿ ಅದ್ವಾರ್ಲೆಲ್ಯಾ ರುಕಾ ಜೆಂ ಫೊಕ್ ಪೆರಲ್ಯಾ ಪಾಸ್ವಿತ್ ಅನಿ ತುವೆಂ ಯೆಂ ಅದಾರ್ಲೆಲ್ಯಾ ಪಾ ಸ್ವಿತ್ ಬ್ಯುಂಕ್ ತಿರಾಪ್ ಫೊಮಂ: ನಾಲುರ್ ಕರ್ನ್ ತಾಂತ್ಲೆಂ ಖಾಲುಂ ಕ್ ಘೆತೊಲ್ಯೊ ಸಮೆಸ್ತಾಂ ತುಜೆ ಜೆನಿಯೆಚ್ಯಾಂ ದಿಸಾನಿಂ.

18 ತಿ ಕುಕಾ ಕಾಂಜೆ ಅನಿ ಖುಂ ಬಿ ಉಬ್ಜುತಲಿ ಅನಿ ಬ್ಯುಂತ್ಲೆಂ ತರ್ ಪಾತೊಲ್ಯೊ.

19 ಕಪಾಲ್ ಗಾಮೆವನ್ ಜಲ ಫೊನ್ ಕರ್ತೊಲ್ಯೊ, ತುಕಾ ಕಾಡ್ಲೆಲಿ ಮಾತಿ ಫೊರ್ತುನ್ ಜಾತ್ಯಾ ಮೊಣಸ ರ್, ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ಮಾತಿಯೆ ಜೊ ಜಾಲುನ್ ಫೊರ್ತಲುತ್ಯಾ ಅನಿ ಮಾತಿ ಜಾತೊಲ್ಯೊ.

20 ಅನಿ ಅದಾಲುನ್ ಆಪ್ಲೆ ಅಸ್ತ್ರಿಯೆಕ್ ಎನ್ ಮೊಣ ಮೊಳಿ, ತಿ ಸ ಮೆಸ್ತಾಂ ಜಿನ್ಯಾಂಚಿ ಅವ್ಯೊ ಜಾಲುನ್ ಫೊರ್ತಲುತಾ ದೆಕುನ್

21 ಅನಿ ದೇವಾನ್ ಅದಾಲುಂಕ್ ಅನಿ ತಾಜೆ ಅಸ್ತ್ರಿಯೆಕ್ ಜಾಂಬ್ಡ್ಯಾ ಜ್ಯೊ ನೆಮೊಣ್ಯೊ ಕೆಲ್ಯೊ ಅನಿ ತಾಂಕಾಂ ಗಾಲ್ಯೊ.

22 ಅನಿ ಸಾಂಗ್ಲೆಂ: ಫೊಳೆ, ಅ ದಾಲುಂ¹⁾ ಅಮ್ಜಾಂತ್ಲ್ಯೊ ಎಕ್ಲ್ಯಾ ಬರಿ ಜಾಲೊ ಜೊರೆಂ ಅನಿ ನ್ಯಾಡ್ ಜಾಲ್ಕಾ

17 Ani Adāunk sang-
leñ: tuje āstriyečeñ u-
tar aikalleā pasun ani
advarleleā rukāčeñ fo-
khelleā pasvot, ani tu-
veñ yeñ adāroleleā pas-
vot, buink širāp poḍuñ:
vāur kārñ tantleñ khā-
unk ghetoloi sāmeštañ
tuje jinečeāñ disāniñ.

18 Ti tukā kañṭe ani
khuṇṭe ubzāiteli ani
buintleñ ṭāṇ khātoloi.

19 Kāpāl gāmeun ji-
von kārtoloi, tukā kāḍ-
leli māti portun zātāi
moṇasār, kiteāk moḷeār
matietsozāun vortautāi
ani māti zātoloi.

20 Ani Adāun aple
āstriek Yev mōṇ moli,
ti sāmeštañ jiveānči
āuoi zāun vortautā
dekuñ.

21 Ani Dēvān Adāunk
ani tače āstriek tsam-
bḍeāčeo nesōṇio keleo
ani tankāñ gāleo.

22 Ani sangleñ: poḷe,
Adāuñ¹⁾ amčeāntleā ye-
klea bāri zālo boreñ

17 And to Adam he
said: Because thou hast
hearkened to the voice of
thy wife, and hast eaten
of the tree, whereof I
commanded thee, that
thou shouldst not eat, curs-
ed is the earth in thy
work: with labour and
toil shalt thou eat thereof
all the days of thy life.

18 Thorns and thistles
shall it bring forth to thee;
and thou shalt eat the
herbs of the earth.

19 In the sweat of thy
face shalt thou eat bread
till thou return to the
earth, out of which thou
wast taken: for dust thou
art, and into dust thou
shalt return.

20 And Adam called
the name of his wife Eve:
because she was the mo-
ther of all the living.

21 And the Lord God
made for Adam and his
wife garments of skins,
and clothed them.

22 And he said: Behold
Adam¹⁾ is become as one
of us, knowing good and

¹⁾ "Pole, Adāuñ": iñ utrañ Dēvān sangleānt beṣāuñčeāk. — "Behold Adam": This was spoken by way of reproaching.

ಜಾಲುನ್: ತರ್, ಅತಾಂ (ಅಮಂ ತಾಕಾ ಅಡ್ಡ್ ಕಂಜ್ಯಾ), ಹಾತ್ ಗಾರ್ ಜನಿಯೆಚೆಂ ಫೊಕ್ ಕಾ ದ್ವ್ಯಾಂತ್ಲಿ ಆನಿ ಜಾಲುನ್ ಸದಾಂ ಹ್ ಜಿಯೆಲುಂಚ್ಯಾಂತ್ಲಿ.

23 ಆನಿ ಸೊಮಿಯಾ ದೇವಾನ್ ತಾಕಾ ಮುತಾಲಾಯೆಚ್ಯಾ ವ್ಯಂಕು ಖಾಂತ್ಲಿ ದ್ವಾರ್ ಗಾಲೊ ತಾಕಾ ಕಾ ಡ್ಲೊ ಒಬ್ಬಂ ಬೆಸ್ಯಾ ಕರುಂಕ್.

24 ಆನಿ ಆದಾಲುಂಕ್ ದ್ವಾರ್ ಗಾಲೊ ಆನಿ ಮುತಾಲಾಯೆಚ್ಯಾ ವ್ಯಂ ಕುಟಾ ಮುಕಾರ್ ಕೆರುಬಿಮಾಂಕ್ ಆನಿ ಉಜ್ಯಾಚಿ ಆನಿ ಹರ್ಯೆಕ್ ಕುಸಿನ್ ದಾಲ್ಚಿ ತಾಲ್ವಾರ್ ಜನಿಯೆಚ್ಯಾ ರು ಕಾಜೊ ಮಾರೊಗ್ ರಾಕುಂಕ್ ದೊ ಫೊರ್.

ಗಾದಿ.

ಅವಸ್ವರ್ I.

1 ಗಾದಿ ಸಾಲ್ಮಾಲುಚ್ಯೊ, ಜೊ ದಾಂವಾಜೊ ಪುತ್, ಇಜ್ರಾಯೆಲಾ ಜೊ ರಾಜ್.

2 (ಯೆ ಕ್ಯಾದೆ ಆಸಾತ್) ಬುದ್ ಆನಿ ಜಾಣ್ವ್ಯಾ ಸಿಕೂಂಕ್:

3 ತಾಂಚೆ ಫೊರ್ವಿಂ ಮನ್ಶಾಕ್ ಬುದಿಚೆಂ ಉತ್ರಾಂ ಸೊಮ್ಜ್ತಾತ್, ಆನಿ ಜಾಣ್ವ್ಯಾಯೆಚೆಂ ಸಿಕಾಪ್, ನಿತ್ ಆನಿ ಸೊಮ್ಜ್ತಾಕ್ ಆನಿ ನ್ಯಾ ಮೆಳ್ತಾ.

4 ಸಾದ್ವಾಂಕ್ ಬುದ್, ತರ್ನಾ ಖ್ಯಾಂಕ್ ಜಾಣ್ವ್ಯಾ ಆನಿ ಗಿನ್ಯಾನ್ ಲಾದ್ತಾ.

ani vāiṭ zaṇazāun: tār, atāñ (amiñ takā aḍkāl kārizāi), hāt gālñ jīñieçēñ foḷ kādçeāntlo ani khāun sādānts jie-unçeāntlo.

23 Ani Somia Dēvān takā khušālāyeçēā vāiñ-kuṭāntlo bair gālo takā kādleli buiñ besāi kārunk.

24 Ani Adāunk bair gālo ani khušālāyeçēā vāiñkuṭa mukār kerubimānk ani ujeāçi ani hāryeke kusin hālçi talvār jīñieçēā rukātso mārog rākunk dovorli.

evil: now, therefore, lest perhaps he put forth his hand, and take also of the tree of life, and eat, and live for ever.

23 And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken.

24 And he cast out Adam; and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way to keep the way of the tree of life.

GĀDI

Avasvār I.

1 Gādi Sālmāuço, zo Dāvidātso put, Izrāye-lātso rāi.

2 (Ye kāide asāt) bud ani zāṇvāi sikūnk:

3 Tançe vorviñ māñ-šāk budiçiñ utrañ som-zatāt, ani zāṇvāyeçēñ sikaṇ, niṭ ani somzikāy ani nāy mēltā.

4 Sādeānk bud, tār-nāṭeānk zāṇvāy ani gineān labtā.

PROVERBS

Chapter I.

1 The parables of Solomon, the son of David king of Israel.

2 To know wisdom, and instruction:

3 To understand the words of prudence: and to receive the instruction of doctrine, justice, and judgment, and equity.

4 To give subtilty to little ones, to the young man knowledge and understanding.

5 ಬುದಿವೊಂತ್ ಲ್ಯಕುನ್ ಅಧಿಕ್
ಬುದಿವೊಂತ್ ಹಾತೊಲೊ; ಅನಿ
ಸೊಮ್ಜೊಣಿ ಹೆಲೊಲುಂಚಿ ಸಾಮರ್ಥಿ
ಫೊಗೊಲೊ.

6 ವೊಪಾರ್ ಅನಿ ತಿಹೊ ಅರ್ಥ್,
ಬುದಿವೊಂತಾಚಂ ಉತ್ರಾಂ ಅನಿ ತಾಂ
ಚಿ ಗುಹ್ ಸೊಮ್ಜೊತೊಲೊ.

7 ದೇವಾಚಿ ಭರಾಂತ್ ಬುದಿವೊಂ
ಅರಂಭ್. ನೆಣಾರ್ ಬುದ್ ಅನಿ ಸಿ
ಕಾಪ್ ಬೆಪಾವೊ ಕರ್ತಾತ್.

8 ಲ್ಯಕ್, ಮೊಜ್ಯಾ ಬುರ್ಗಾ, ತು
ಜ್ಯಾ ದಾಪಾಚ್ಯೊ ಸಿಕೊಣೊ, ಅನಿ
ತುಜೆ ಆವ್ಯೊಚೆ ಉಪದೇಸ್ ಸೊಡಿ
ನಾಕಾ:

9 ಮೆಲೊಂಕ್ ಸೊಬಿತ್ಯಾ ತುಜ್ಯಾ
ಮೊಸ್ತಕಾಕ್, ಅನಿ ನೆಟೊನ್ ತುಜ್ಯಾ
ಗಲ್ಯಾಕ್.

10 ಮೊಜ್ಯಾ ಪುತಾ, ಪಾತ್ಯಾಂನಿಂ
ತುಕಾ ಪುಸ್ತಾಲ್ಯಾರ್, ತಾಂಕಾಂ ಲ್ಯ
ಕಾನಾಕಾ.

11 ತಾಣಿಂ ಸಾಂಗ್ಲಾರ್: ಆಮ್ಚೆ
ಸಾಂಗಾತಾ ಯೆ, ರಗತ್ ವಾವೊ
ಲುಂಕ್ ನಾಡಿ ಕರ್ಯಾಂ, ಗುನ್ಯಾ
ಲುಂ ನಾತೆ ಲ್ಯಾಕ್ ಬೆಸ್ವೆಂ ಮೋಸ್
ಕರ್ಯಾಂ:

12 ತಾಕಾ ಜೀವೊ ಗಿಳಿಯಾಂ,
ಯಮ್ಕೊಂಡಾ ಬರಿ, ಅನಿ (ತಾಕಾ)
ಸಗ್ಳೊ (ಗಿಳಿಯಾಂ) ಎಕಾ ತಳ್ಯಾಂತ್
ಬುಡ್ಲಾಂ ಬರಿ.

5. Budivont aikun,
ādhik budivont zātolo;
ani somzoṇi tsālounči
sāmārthi bhogtolo.

6 Vopār ani titso ārth,
budivontāčiñ utrañ ani
tānče guṭ somzatolo.

7 Dēvāči bhirānt bu-
ditso ārāmbh. Neṇār
bud ani sikap bepārvo
kārtāt.

8 Āik, mojea burgeā,
tujea bāpāṇeo sikoṇeo,
ani tuje āvoiče upadēs
soḍinakā:

9 Meḷonk sobitāi tujeā
mostākāk, ani neṭon tu-
jeā gāḷeāk.

10 Mojea putā, pātkiā-
niñ tukā fuslāileār,
tankāñ aikānakā.

11 Taṇiñ sangleār:
amče sangatā ye, rāgat
vāvounk nādi kāriāñ,
guniāuñ-natulleāk bes-
ṭeñ mōs kāriāñ:

12 Takā jīvo giḷiāñ,
yemkōṇḍā bāri, ani (ta-
kā) sāgḷo (giḷiāñ) yekā
tāḷeānt budṅeā bāri.

5 A wise man shall
hear and shall be wiser:
and he that understandeth,
shall possess governments.

6 He shall understand
a parable, and the inter-
pretation, the words of
the wise, and their mys-
terious sayings.

7 The fear of the Lord is
the beginning of wisdom.
Fools despise wisdom and
instruction.

8 My son, hear the in-
struction of thy father,
and forsake not the law
of thy mother:

9 That grace may be
added to thy head, and
a chain of gold to thy
neck.

10 My son, if sinners
shall entice thee, consent
not to them.

11 If they shall say:
Come with us, let us lie in
wait for blood, let us hide
snares for the innocent
without cause:

12 Let us swallow him
up alive like hell, and
whole as one that goeth
down into the pit.

13 ಅವ್ಯಾಂ (ತಾಚಿ) ಸಗ್ಲಿ ಮೊ
ಲಾದಿಕ್ ಆಸ್ತ ಮೆಳ್ತಲಿ, ಆವ್ಡಂ
ಗರಾಂ ಲುಟನ್ ಭೂರ್ತಲ್ಯಾಲುಂ.

14 ಆಮ್ಚೆ ಸಾಂಗಾತಾ ವ್ಯಾಪಾರ್
ಕರ್, ಎಕಚ್ ಪೊತಿ ಆವ್ಯಾಂ ಆ
ಸುಂದಿ.

15 ಮೊಜ್ಯಾ ಪುತಾ, ತಾಂಚೆ ಸಾಂ
ಗಾತಾ ಚರ ನಾಕಾ, ತುಜೊ ಪ್ಯಾ
ತಾಂಚ್ಯಾ ಪ್ಯಾವಾಟೆಂತೊ ಪ್ಯೊಸ್
ಕಾಡ್.

16 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್, ತಾಂಚೆ
ಪ್ಯಾ ವ್ಯಾಟುಕ್ ಚಲ್ತಾತ್; ಆನಿ ರ
ಗತ್ ವಾವೊಲುಂಕ್ ಅಲುಸರ್ತಾತ್.

17 ಪುಣ್ ಬೆಸ್ವೆಂ ಸುಕ್ಲ್ಯಾಂ ಮು
ಕಾರ್ ಜಾಂವಾಂ ಗಾಲಾತ್.

18 ತೆ ಆಪ್ಲ್ಯಾ ಜೀವಾಕ್ ನಾಡಿ ಕ
ರ್ತಾತ್, ಆನಿ ಆಪ್ಲ್ಯಾಂ ಆತ್ಮ್ಯಾಂಕ್
ಮೋಸ್ ಕರ್ತಾತ್.

19 ಆಸೆಂಚ್ ಸಮೆಸ್ತಾಂ ಸುರಾ
ತ್ಯಾಂಚ್ಯೊ ವಾದೊ, ಭೊಗ್ತೊಲ್ಯಾಂಚೆ
ಆತ್ಮೆ ಒಸ್ತಿತಾತ್.

20 ಬುದ್ ಬ್ಯಾರ್ ಬೋದ್ ಮೂ
ನ್ ಉಬ್ತಾ; ಬೀದಿಂತ್ ಆಪ್ಲೊ ತಾ
ಲೊ ಲ್ಯಾಕಾನೊ ಕರ್ತಾ.

21 ತಿ ಪೊರ್ಜಾಂಚ್ಯಾ ಸಭಾಂ ಮೊ
ದೆಂ ಆಪ್ಲ್ಯಾಕ್ ಪರ್ಗಟ್ ಕರ್ತಾ, ಪ
ಟ್ಲಾಂಚ್ಯಾ ದಾಗ್ಲಾಂ ಕಡೆ ಆಪ್ಲಿಂ
ಉತ್ರಾಂ ಉಜಾರ್ತಾ ಸಾಂಗುನ್:

13 Amkāñ (tači) sǎgli
molādik āst meḷteli,
amčīñgǎrañ luṭin bhor-
teleāuñ.

14 Amče sangatā veā-
pār kār, yekāts poti
amkāñ asundi.

15 Mojea putā, tanče
sangatā tsāl nakā, tuzo
pāi tančea pāivāṭentlo
pois kād.

16 Kiteāk moleār, tātān-
če pāi vāiṭāk tsāltāt;
ani rāgat vāvounk au-
sārtāt.

17 Puṇ besteñ sukṇe-
āñ mukār zalañ galtāt.

18 Te aplea jivāki
nādi kārtāt, ani apleañ
ātmeānk mōs kārtāt.

19 Asents sāmestañ
surātiāñčeo vāṭo bhog-
toleāñče ātme bāsmi-
tāt.

20 Bud bairbōb mārn
ulāitā; bidint aplo tã-
ḷo aikāso kārtā.

21 Ti porjāñčea sa-
bhāñ modeñ apñāk pār-
gāṭ kārtā, paṭṇāñčea
bāglañ kāḍe apliñ utrañ
utsārtā sangun:

13 We shall find all
precious substance, we
shall fill our houses with
spoils.

14 Cast in thy lot with
us: let us all have one
purse.

15 My son, walk not
thou with them, restrain
thy foot from their paths.

16 For their feet run to
evil, and make haste to
shed blood.

17 But a net is spread
in vain before the eyes of
them that have wings.

18 And they them-
selves lie in wait for their
own blood, and practise
deceits against their own
souls.

19 So the ways of every
covetous man destroy the
souls of the possessors.

20 Wisdom preacheth
abroad, she uttereth her
voice in the streets.

21 At the head of multi-
tudes she crieth out, in
the entrance of the gates
of the city she uttereth
her words, saying:

22 ಕೆದೊಳ್ ಪರಿಯಂತ್, ಬು
ಗ್ಯಾನು, ನೆನಾರ್ಪೊಣಾಚೊ ಮೋಗ್
ಕರ್ತಾತ್, ಆನಿ ನೆನಾರ್ ಬುಕ್ಸಾನಾಕ್
ಪೊಡ್ತಾತ್, ತ್ಯೊ ವಸ್ತು ಆತಾ ಕರ್ತಲೆ,
ಆನಿ ಬುದ್ ನಾತು ಲೆ ಜಾಣ್ವಾ ಕಾಂ
ಹಾಕ್ತಲೆ?

23 ಆಲುಂ ತುಮ್ಯಾಂ ಬೆಪ್ಪಾ
ತನಾಂ, ಬೊರೆ ಜಾಯಾ: ಪೊಳೆ
ಯಾ, ಆಲುಂ ಮೊಜೆ ಮೊತಿಂತ್ ಚಿಂ
ತಾಂ ತೆಂ ತುಮ್ಯಾಂ ಉಗ್ತಿಂ ಕರ್ತ
ಲಿಂ, ಆನಿ ಮೊಜಂ ಉತ್ರಾಂ ತುಮ್ಯಾಂ
ದಾಕ್ಯತಲಿಂ.

24 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್, ಆವೆಂ
(ತುಮ್ಯಾಂ) ಆಪ್ಲೊಲ್ಯಾತ್ ಆನಿ ತುಮಿಂ
ಇನ್ಯಾರ್ ಕೆಲಾಂ, ಆವೆಂ ಮೊಜೊ
ಪಾತ್ ಎಸ್ತಾರ್ ಆನಿ ಕೊಣೆಂ ಪೊ
ಳೆಲುಂಕ್ ನಾಂ.

25 (ಆವೆಂ ತುಮ್ಯಾಂ ದಿಲ್ಲಿ) ಸಗ್ಳೆ
ಬುದಿಚೊ ತುಮಿಂ ಬೆಪಾರ್ಪೊ ಕೆಲಾ
ಆನಿ ಮೊಜ್ಯಾ ಬೆಪ್ಪಾ ಉಣ್ಯಾಕ್ ಲಕ್ಸಾ
ಕರುಂಕ್ ನಾಂ.

26 ಆಲ್ಯುಂ ತುಮ್ಯಾಂ ಬಸ್ತೊಚ್ಯಾ
ವೆವಾರ್ ಹಾಸ್ತಲಿಂ, ಆನಿ ತುಮ್ಚಿಂ
ಜೆಸ್ವಾ ಕರ್ತಲಿಂ ತುಮಿಂ ಭಿಯೆತಾ
ತ್ ತೆಂ ತುಮ್ಚೆರ್ ಪೊಡ್ತಾ ವೆವಾರ್.

27 ಆಲುಚಿತ್ ಆಕಾಂತ್ ಕಷ್ಟ
ತಾನಾಂ ಆನಿ ನಾತ್ ವಾದಾರಾ ಬರಿ
ಲಾಗಿಂ ಪಾಲುತನಾಂ, ತುಮ್ಚೆರ್ ದಗ್ಡೆ
ಆನಿ ಎಗ್ಗೆ ಯೆತಾನಾಂ,

22 Kedōl pāriant, bur-
geānu, neṅārpoṅātso
mōg kārtāt, ani neṅār
luksānāk poḍtāt, teo
vāstu aśa kārtele, ani
bud-nāṭulle zānvāikan-
ṭāḷtele?

23 Āuñ tumkāñ beṣ-
ṭaitanañ, bore zayā:
poḷeyā, āuñ moje mo-
tint čintāñ teñ tumkāñ
ugteñ kārteliñ ani mo-
jiñ utrañ tumkāñ dā-
keiteliñ.

24 Kiteāk moḷēār, ā-
veñ (tumkāñ) apoileāt
ani tumiñ inkār kelāñ,
āveñ mozo hāt vistārlā
ani koṅeñ poḷeunknāñ.

25 (Āveñ tumkāñ dil-
le) sāgḷe buditso tumiñ
bepārvo kelā ani mo-
jea beṣṭaṅeāk lakśa
kārunknāñ.

26 Āuñ tumčea bos-
mačeā velār hasteliñ,
ani tumči čeṣṭai kārte-
liñ tumiñ bhiyetāt teñ
tumčer poḍčea velār.

27 Aučit ākānt kṣṣ-
ṭaitanañ ani nāṣ vādālā
bāri lagiñ pāutanañ,
tumčer dāgd ani vign
yetanañ:

22 O children, how long
will you love childishness,
and fools covet those
things which are hurtful
to themselves, and the
unwise hate knowledge?

23 Turn ye at my re-
proof: behold I will utter
my spirit to you, and will
shew you my words.

24 Because I called,
and you refused: I stret-
ched out my hand, and
there was none that re-
garded.

25 You have despised
all my counsel, and have
neglected my reprehens-
ions.

26 I also will laugh in
your destruction, and will
mock when that shall
come to you which you
feared.

27 When sudden cala-
mity shall fall on you,
and destruction, as a
tempest, shall be at hand,
when tribulation and
distress shall come upon
you:

28 ತೊವೊಳ್ ತೆ ಮೂಕಾ ಆಪ್ಪೊ
ತೆಲೆ ಆನಿ ಆಲುಂ ಲ್ಯಾಕುಂಚೊನಾಂ:
ಫಾಂತ್ಯಾರ್ ಉಬ್ಬಿಲೆ ಆನಿ ಆಲುಂ
ತಾಂಕಾಂ ಮೆಳ್ತೊನಾಂ:

29 ಸಿಕಾಪ್ ಕಾಂಟಾಳ್ಲ್ಯಾ ಪಾ
ಸುನ್ ಆನಿ ದೆವಾಚಿ ಭಿರಾಂತ್ ಕಾಣೆ
ನಾತ್ ಲ್ಲ್ಯಾ ಪಾಸ್ವೊತ್,

30 ಆನಿ ಮೊಜ ಬುದ್ ಇನ್ಯಾ
ರ್ ಕೆಲ್ಯಾ ಪಾಸ್ವೊತ್ ಆನಿ ಸಮೆ
ಸ್ತಾಂ ಆನೆಂ ದಿಲ್ಯಾ ಬುದಿಂಚಿ ಎ
ತ್ಯಾಂತ್ ವ್ಯಾಟ್ ಉಲ್ಟಲ್ಯಾ ಪಾ
ಸ್ವೊತ್.

31 ದೆಕುನ್, ತೆ ಆಪ್ಲ್ಯಾಂ ವಾ
ಬೆಚಿಂ ಫೂವಾಂ ಖಾತೆಲೆ ಆನಿ ಆಪ್ಲೆ
ಹಕ್ಮತಿಂ ದಾದೊಸ್ ಜಾತೆಲೆ.

32 ಬುರ್ಗಾಂಚೊ ಚುಕಿ ತಾಂ
ಕಾಂ ಜವ್ತಿಂ ಮಾರ್ತಲೊ ಆನಿ ನೆ
ಜಾರಾಂಚೆಂ ಬೊರೆಪೊಣ್ ತಾಂಕಾಂ
ನಾತ್ ಕರ್ತಲೆಂ.

33 ಪುಣ್ ಜೊ ಕೊಣ್ ಮೂಕಾ
ಲ್ಯಾಕಾತ್ ಜಾಲ್ಯಾರ್, ಭೆಂ ನಾಸ್ತಾನಾಂ
ಸೌಕಾಸ್ಕಾ ಕಾಣ್ಯೆತೊಲೊ ಆನಿ ಸಂ
ಪುರ್ಣ್ಯಾ ಭೊಗ್ತೊಲೊ ವ್ಯಾಖಾಂಚೆಂ
ಭೆಂ ನಾಸ್ತಾನಾಂ.

ಅವಸ್ವರ್ II.

1 ಮೊಜ್ಯಾ ಬುರ್ಗ್ಯಾ, (ತುಕಾ
ತಿತ್ಲೆಂ ಬೊರೆಪೊಣ್ ಮೆಳ್ತಲೆಂ) ತುಂ

28 Tovoļ te makā a-
poitele ani āuñ aik-
untsonāñ: phanteār uṭ-
ṭele ani āuñ tankāñ
meļtsonāñ:

29 Sikap kãntãllelea
pasuni ani Dēvācī bhi-
rãnt kaṇeṇaṭullea pas-
vot,

30 Ani moji bud in-
kār kellea pasvot ani
sãmestañ āveñ dillea
budinče višiãnt vãiṭ u-
lãilleã pasvot.

31 Dekun, te apleã
vãṭeciñ folañ khãtele,
ani aple hikmatiniñ
dados zãtele.

32 Burgeãñceo tsuki
tankãñ jivsiñ mãrteleo,
ani neṇãrãñceñ bore-
poṇ tankãñ naś kãrte-
leñ.

33 Puṇ zo kōṇ makā
aikat zaleãr, bheñ nas-
tanãñ soukãsaĩ kãñeito-
lo ani sompurnãĩ bhog-
tolo, vãiṭãñceñ bheñ
nãstanañ.

Avasvär II.

1 Mojea burgeã (tukã
titleñ borepoṇ meļte-

28 Then shall they call
upon me, and I will not
hear: they shall rise in
the morning and shall
not find me:

29 Because they have
hated instruction, and
received not the fear of
the Lord,

30 Nor consented to my
counsel, but despised all
my reproof.

31 Therefore they shall
eat the fruit of their own
way, and shall be filled
with their own devices.

32 The turning away
of little ones shall kill
them, and the prosperity
of fools shall destroy
them.

33 But he that shall
hear me, shall rest with-
out terror, and shall en-
joy abundance, without
fear of evils.

Chapter II.

1 My son, if thou wilt
receive my words, and

ಮೊಟಂ ಉತ್ತಾಂ ಕಾಣೆತಿ ಜಾಲ್ಯಾರ್, ಅನಿ ಮೊಜೆ ಉಪದೇಸ್ ತುಜೆ ಕಡೆ ಸಾಂದಾಳ್ವ ದೊವೊರ್ತಿ ಜಾಲ್ಯಾರ್,

2 (ಅಸೆಂ) ತುಜೆ ಕಾನ್ ಬುದ್ ಆಕ್ರಾತೆಲೆ: ತುಜೆಂ ಕಾಳಿಜ್ ವೊಂದ್ಪ ಬುದ್ ಸಿಕ್ಲಾಕ್.

3 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ತುವೆಂ ಬುದ್ ಮಾಗ್ಲಾರ್ ಅನಿ ತುಜೆಂ ಕಾಳಿಜ್ ಜಾನ್ವಾಯೆಕ್ ವೊಂದ್ಪಲ್ಯಾರ್:

4 ತುವೆಂ ತಿಕಾ ದುಡ್ವಾ ಬರಿ ಸೊ ದ್ವ್ಯಾರ್, ಅನಿ ಬಾಂಗಾರಾ ಬರಿ ತಿಕಾ ಕೊಂಡ್ಲಾರ್,

5 ತೊವೊಳ್ ದೇವಾಚಿ ಭಿರಾಂತ್ ಸೊಮ್ಜೊ ತೊಲ್ಯೊ, ಅನಿ ದೇವಾಚಿ ಜಾನ್ವಾ ತುಕಾ ಮೆಳ್ತಲಿ.

6 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ದೆಲು ಬುದ್ ದಿತಾ, ಅನಿ ತಾಚ್ಯಾ ತೊಂಡಾಂತ್ಲಿ ಬುದ್ ಅನಿ ಜಾನ್ವಾಂ (ಯೆತಾ).

7 ಸಮು ಜೆಲ್ತಲ್ಯಾಂಚಿ ಬೊಲ್ಯಾಕ್ ರಾಕ್ಲೊಲೊ, ಅನಿ ಸಾದೆವೊಣಾನ್ ಜೆಲ್ತಲ್ಯಾಂಕ್ ಸಾಂದಾಳ್ತೊಲೊ,

8 ನೀತಿಚ್ಯೊ ವಾಟೊ ಅನಿ ಬಾಗೆ ವಂತಾಂಚೊ ಮಾರೊಗ್ ರಾಳುನ್.

9 ತೊವೊಳ್ ನೀತ್ ಅನಿ ಸೊಮ್ಜಿಕ್ಯಾ ಅನಿ ನ್ಯಾ ಅನಿ ಸರ್ವ್ ಬೊರಿ ವಾಟ್ ಸೊಮ್ಜೊ ತೊಲ್ಯೊ.

leñ) tūñ mojiñ utrañ kañeši zaleār, ani moje upādēs tuje kāde sām-bāln dovorši zaleār,

2 (Āsēñ) tuje kān bud aikatele: tujeñ kāliz vondai bud sikkēāk.

3 Kiteāk moleār tuveñ bud māgleār ani tujeñ kāliz zāṇvāyek vondaileār:

4 Tuveñ tikā duḍuā bāri sodleār, ani bāngārā bāri tikā konḍleār,

5 Tovoḷ Dēvāči bhirānt somzotoloi, ani Dēvāči zāṇvāi tukā mel-teli.

6 Kiteāk moleār Dēu bud ditā, ani tačēā tondāntli bud ani zāṇvāi (yeta).

7. Sāma tsālteleānči bolāiki rāktolo, ani sādepoñān tsālteleānk sambāltolo,

8 Nitičeo vāto ani bāgevoñtāntso mārog rākun.

9 Tovoḷ nīt ani som-zikāi ani nāi ani sār-ṽu bori vāṭ somzotoloi.

wilt hide my commandments with thee,

2 That thy ear may hearken to wisdom: incline thy heart to know prudence.

3 For if thou shalt call for wisdom, and incline thy heart to prudence:

4 If thou shalt seek her as money, and shall dig for her as for a treasure:

5 Then shalt thou understand the fear of the Lord and shalt find the knowledge of God:

6 Because the Lord giveth wisdom: and out of His mouth cometh prudence and knowledge.

7 He will keep the salvation of the righteous, and protect them that walk in simplicity,

8 Keeping the paths of justice, and guarding the ways of saints.

9 Then shalt thou understand justice, and judgment and equity, and every good path.

10 ಬುದ್ ತುಜ್ಯಾ ಮೊನಾಂತ್
ರಿಗ್ಲಾರ್, ಅನಿ ಜಾನ್ವಾ ತುಜ್ಯಾ
ಆತ್ಮ್ಯಾಕ್ ಮಾನ್ವೊಲ್ಯಾರ್:

10 Bud tujea monānt
riglēār, ani zāṅvāi tu-
jeā ātmeāk mānuoleār:

10 If wisdom shall en-
ter into thy heart, and
knowledge please thy
soul:

11 ಬುದ್ ಅನಿ ಜಾನ್ವಾ ತುಕಾ
ರಾಕ್ತೆಲಿ,

11 Bud ani zāṅvāi
tukā rākteli,

11 Counsel shall keep
thee, and prudence shall
preserve thee,

12 ವ್ಯಾಟ್ ವಾಡೆಂತ್ಲೊ ಅನಿ ವ್ಯಾ
ಟ್ ಉಲಾಂಚ್ಯಾ ಮನ್ಶಾಂತ್ಲೊ ತುಕಾ
ಸೊಡಾಂಕ್:

12 Vāiṭ vāṭentlo ani
vāiṭ ulounčēā mānšān-
tlo tukā soḍouñk:

12 That thou mayest
be delivered from the
evil way, and from the
man that speaketh per-
verse things:

13 ತೆ (ವ್ಯಾಟ್ ಮನಿಸ್) ನಿರ್ಹ
ಮಾರೊಗ್ ಜುಕ್ತಾತ್ ಅನಿ ಕಾಳೊ
ಕಾಜ್ಯಾ ಮಾರ್ಗಾರ್ ಚಲ್ತಾತ್:

13 Te (vāiṭ mānis)
niṭ mārog tsuktāt ani
kālokāčēā mārgār tsāl-
tāt:

13 Who leave the right
way, and walk by dark
ways:

14 ತೆ, ವ್ಯಾಟ್ ಆದಾರ್ನ್, ಸಂ
ತೊಸ್ ಭೊಗ್ತಾತ್, ಅನಿ ಭಾ ವ್ಯಾ
ಟ್ ವಸ್ತುಂ ಫ್ಯಂ ಉರಾಸ್ ಭೊ
ಗ್ತಾತ್.

14 Te, vāiṭ ādārñ, san-
tos bhogtāt, ani bhau
vāiṭ vāstuñ thāiñ ulās
bhogtāt.

14 Who are glad when
they have done evil, and
rejoice in most wicked
things:

15 ತಾಂಚ್ಯೊ ವಾಟೊ ಪೊಟ್ಯೊ,
ತಾಂಚೆಂ ನಾಡ್ತೆಂ ಲಜಸ್ವ್.

15 Tāñčeo vāṭo kho-
ṭeo, tāñčēñ nādteñ lā-
jist.

15 Whose ways are
perverse, and their steps
infamous.

16 (ಬುದಿನ) ದುಸ್ರೆ ಅನಿ ನ್ಯಂ
ಜಾಲ್ಲೆ ಆಸ್ತ್ರಿಯೆಕ್, ಜುಕೊನ್ ಘೆತೊ
ಲೊ, ತಿ (ಆಸ್ತ್ರಿ) ಆಪ್ಲ್ಯಾಂ ಉತ್ರಾನಿಂ
ಫುಸ್ಪಾತಾ;

16 (Budin) dusre ani
nāiñzälle āstriek, tsu-
kon ghetoloi, ti (āstri)
apleāñ utrāniñ fuslaitā;

16 That thou mayest be
delivered from the strange
woman, and from the
stranger, who softeneth
her words;

17 ಅನಿ ದಾಕ್ಟೆ ಪಿರಾಯೆರ್ ತಿಕಾ
ಮೆಲ್ಯಾ ದಾದ್ಲ್ಯಾಕ್ ಸೊಡ್ತಾ;

17 Ani dākṭe pirāyer
tika melleā dādleāk
soḍtā;

17 And forsaketh the
guide of her youth;

18 ಅನಿ ದೇವಾಚಿ ಸೊಮೊರ್ಥ್
ವಿಸರ್ತಾ; ತಿಚೆಂ (ವ್ಯಾಟ್ ಆಸ್ತ್ರಿಯೆ
ಚೆಂ) ಗರ್ ವೊರ್ಸಾರ್ ದಾಗೊತಾ:

18 Ani Dēvāčisomorth
visārtā; tičēñ (vāiṭ ās-
triečēñ) gār morñāk bā-

18 And hath forgotten
the covenant of her God;
for her house inclineth

ಅನಿ ತಿಚಂ ಮೆಟಾಂ ಯಮ್ಲೊಂಡಾ ಇಸಿಲ್ಯಾನ್ ವೊರ್ತಾತ್.

19 ತಿಚೆ ಕಡೆ ವೆತಲೆ ಪಾಟಿ ಯೆ ಉಂಜೆನಾಂತ್ ಅನಿ ಜಣಿಯೆಚ್ಯಾಂ ವಾಟಾನಿಂ ರಿಗ್ಡೆನಾಂತ್.

20 ತರ್, ಬೊರೆ ವಾಟೆರ್ ಚಲ್ ಆನಿ ನಿರೆತಿವಂತಾಂಚೊ ಮಾರೊಗ್ ಸೊದಿನಾಕಾ.

21 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್, ಜೊ ಕೋಣ್ ನಿರೆತಿವಂತೆ ಜಾಲುನ್ ವೊರ್ತಲುತಾ, ತೊ ಸೌಂಸಾರಾಂತ್ ಸುಖ್ ಭೊಗ್ತೊಲೊ, ಆನಿ ಸಾದೆ ಫ್ಯುಂ ತಕ್ಲೆಲೆ.

22 ಪುಣ್ ಬೊಟಿ ಸೌಂಸಾರಾಂತ್ಲೆ ನಾವ್ಯಾಂಚೆ ಜಾತಲೆ, ಆನಿ ಜೊಕೋಣ್ ಬೊಟಿಪೊಣಾಂತ್ ರಾಲುತಾ, ಸೌಂಸಾರಾಂತ್ ಉರ್ಜೊನಾಂ.

ಅವಸ್ವರ್ III.

1 ಮೊಜ್ಯಾ ಬುರ್ಗ್ಯಾ, ಮೊಜಿ ಉಪದೇಸ್ ಆನಿ ಮೊಜಿಂ ಫೊರ್ಮಾಣಾಂ ತುಜೆಂ ಕಾಳಿಜ್ ಸಾಂದಾಳುಂದಿ.

2 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್, ಆಜೆ ವೊರ್ವಿಂ ಸವಾರ್ ಪಿರ್ಯಾ ಆನಿ ಜಣಿಯೆಚಿಂ ವರ್ಸಾಂ, ಆನಿ ಸೌಕಾಸ್ಯಾ ತುಕಾ ಮೆಳ್ತಲಿ.

3 ಕಾಕುಲ್ ಆನಿ ಸತ್ ಕೆದಿಂಚೆ ಸೊದಿನಾಕಾ; ತಾಂಕಾಂ ಗಳ್ಯಾಂತ್ ಗಾಲ್ ಆನಿ ತುಜ್ಯಾ ಕಾಳ್ಜಾಂತ್ ಮೊರ್ಪು:

gotā, āni tičiñ meṭāñ yemkõṇḍā isileān vor-tāt.

19 Tiče kãḍe vetele, pãṭi yeunçenānt ani jiniçieçāñ vãṭāniñ rigçenānt.

20 Tār, bore vãṭer ṭṣāl ani nitivāntānto mārog soḍinakā.

21 Kiteāk moleār zokõṇ nitivānt zāun vortautā, to souñsārānt sukh bhogtolo, ani sāde thaiñ tãktele.

22 Puṇ khotē souñsārāntle nãpãintz zãtele, ani zokõṇ khotepoñānt rãutā, souñsārānt urtsonāñ.

Avasvār III.

1 Mojea burgeā, moje upādēs ani mojiñ for-mānāñ tujeñ kãliz sãmbãlundi.

2 Kiteāk moleār, açe vorviñ sãbār pirāi ani jiniçieñ vãrsañ, ani soukãsañi tukã meṭteli.

3 Kãkuṭ ani sãt kedints soḍinakā; tankãñ gãleānt gāl ani tujeã kalzãnt borãi:

unto death, and her paths to hell.

19 None that go in unto her, shall return again, neither shall they take hold of the paths of life.

20 That thou mayest walk in a good way: and mayest keep the paths of the just.

21 For they that are upright, shall dwell in the earth: and the simple shall continue in it.

22 But the wicked shall be destroyed from the earth: and they that do unjustly shall be taken away from it.

Chapter III.

1 My son, forget not my law, and let thy heart keep my commandments.

2 For they shall add to thee length of days, and years of life and peace.

3 Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart:

4 ಅನಿ ದೇವಾ ಅನಿ ಮನ್ಯಾಂ
ಮುಕಾರ್, ತುಕಾ ಕುರ್ಪಾ ಅನಿ
ಸೊಮ್ಪ್ಪಿ ಕ್ಯಾ ಮುಳ್ತೆಲಿ.

5 ಸಗ್ಯಾ ಕಾಳ್ಜಾನ್ ದೇವಾಚೆ
ರ್ ಪಾತಿಯೆ: ಅನಿ ತುಜೆ ಬುದಿಚೆರ್
ಪಾತಿಯೆನಾಕಾ.

6 ಸಮಸ್ತಾಂ ವಸ್ತುಂ ಥ್ಯಂ ತಾ
ಕಾ (ದೇವಾಕ್) ಚಂತ್, ಅನಿ ತೊ ತುಜ
ಚಣೆ ಚಲ್ತುತೊಲೊ.

7 ತುಜೆ ಮೊತಿಂತ್ ಬುದಿವಂತ್
ಜಾಲುನ್ ಆಸ್ಯಾ ಮೊನ್ ಚಂತುನ್
ರಾವನಾಕಾ: ದೇವಾಕ್ ಛಿಯೆ, ಅನಿ
ವ್ಯಾಕ್ ಚುಕ್ಯ;

8 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್, ತುಜೆ ಕು
ದಿಕ್ ಬೊಲ್ಯಾಕಿ ಆಸ್ತೆಲಿ, ಅನಿ ತು
ಜ್ಯಾಂ ಹಾಡಾಂ ಬಿವರ್ ಏಕ್ ಬೊಲ್ಯಾ
ಕಚೊ ರೊಸ್ ರಿಗ್ತೊಲೊ.

9 ದೇವಾಕ್ ಮೂನ್ ದೀ ತುಜೆ
ಆಸ್ತಿನ, ಅನಿ ತಾಕಾ (ದೀ) ಸಮಸ್ತಾಂ
ಫೊಲಿಂ ಫೊಲಾಂ:

10 ಅನಿ ತುಜಂ ತುಪಿಂ ಬೊರ್ನ್
ಜಾತೆಲಿಂ, ಅನಿ ತುಜೆ ಗಾಣೆ ಸೊರ್ಪ್ಯಾ
ನ್ ಸಂಪೂರ್ಣ್ ಜಾತೆಲಿ.

11 ದೇವಾನ್ ದಾಡ್ಲೆಲೆ ತಿಕ್ವಾ
ಇನ್ಯಾರ್ ಕರ್ನಾಕಾ, ಅನಿ ತೊ ತುಕಾ
ಸಮ ಕರ್ಚ್ಯಾ ವೆವಾರ್ ತಾಕಾ ಸೊ
ದಿನಾಕಾ:

12 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್, ದೇಲು
ಕೊಣಾಚೊ ಮೋಗ್ ಕರ್ತಾ, ತಾಕಾ

4 Ani Dēvā ani mǎn-
śāñ mukār tukā kulpā
ani somzikāi meḷteli.

5 Sāgleā kalzān Dē-
vāčēr pātie: ani tuje
budičēr pātienakā.

6 Sāmestañ vāstuñ
thāñ takā (Dēvāk) čint,
ani to tuji jiñi tsalāi-
tolo.

7 Tuje motint budi-
vānt zāun asai mōṇ
čintun rāvanakā: Dē-
vāk bhiye, ani vāiṭ tsu-
kǎi;

8 Kiteāk moḷeār, tuje
kuḍik bolāiki āsteli, ani
tujeañ hāḍāñ bitār yēk
bolāikitso rós rigtolo.

9 Dēvāk mān di tuje
āstin, ani takā (di) śā-
mestañ poiñiñ foḷaṅ:

10 Ani tujin̄ tupiñ
born zateliñ, ani tuje
gāñe soreān sāmpūrṇ
zātele.

11 Dēvān dādleli śik-
śā inkār kārnakā, ani
to tukā śāma kārčēā
veḷār takā sōḍinakā:

12 Kiteāk moḷeār, Dēu
koṇātso mōg kārtā, ta-

4 And thou shalt find
grace and good under-
standing before God and
men.

5 Have confidence in
the Lord with all thy
heart, and lean not upon
thy own prudence.

6 In all thy ways think
on Him, and He will direct
thy steps.

7 Be not wise in thy
own conceit: fear God,
and depart from evil:

8 For it shall be health
to thy navel, and moisten-
ing to thy bones.

9 Honour the Lord with
thy substance, and give
Him of the first of all thy
fruits:

10 And thy barns shall
be filled with abundance,
and thy presses shall run
over with wine.

11 My son, reject not
the correction of the Lord:
and do not faint when
thou art chastised by
Him:

12 For whom the Lord
loveth, He chastiseth: and

ತೊ ಶಿಕ್ಷಾ ದಿತಾಃ ಅನಿ ದಾಪಾ ಬರಿ
ಅಪ್ಪಾ ಬುರ್ಗ್ಯಾ ಫ್ಯಂ ಸಂತೊಸ್
ಪಾಲುತಾ.

13 ಭಾಗೆವೊಂತ್ ತೊ ಮನಿಸ್,
ಜಾಕಾ ಜಾಣ್ವಾ ಮೆವ್ತಾ ಅನಿ ಬುದಿ
ನ್ ಬೊರ್ತಾಃ

14 ತೀ ಭೊಗ್ಚಿ ರುಪಿಯಾನಿಂ ವ್ಯಾ
ಪಾರ್ ಕಚ್ಯಾ ಪ್ರಸ್ ಬೊರಿ, ಅನಿ
ತಿಚೆಂ ಫೊಳ್ ಧೌ ನಿತಕ್ ಅನಿ ಪೊಲ್ಯಾ
ದಾಂಗಾರಾ ಪ್ರಸ್ (ಬೇರೊ).

15 ಸಮೆಸ್ತಾಂ ಆಸ್ತಾಂ ಪ್ರಸ್
ಮೊಲಾದಿಕ್: ಅನಿ ಸರ್ವ್ ಮುತ್ಯೆಚ್ಯೊ
ವಸ್ತು ತಿಕಾ ಸರ್ ಕರುಂಕ್ ನೊಜೊ.

16 ತಿಚ್ಯಾ ಉಜ್ವಾ ಹಾತಾಂತ್
ಲಾಂದ್ ಜಿಣಿ, ಅನಿ ತಿಚ್ಯಾ ದಾವ್ಯಾ
ಹಾತಾಂತ್ ಗ್ರೆಸ್ತ್ಕಾ ಅನಿ ಆನಂದ್.

17 ತಿಚೆ ಮಾರಗ್ ಸುಂದರ್ ಆ
ನಿ ಸಕಡ್ ತಿಚ್ಯೊ ನಾಬೊ ಸೌಕಾಸಾ
ಯೆಚ್ಯೊ.

18 ಜೊ ಕೋಣ್ ತಿಕಾ ಭೊಗಿತ್
ಜಾಲ್ಯಾರ್, (ಬುದ್) ತಾಕಾ ಜಿಣಿಯೆ
ಚ್ಯಾ ರುಕಾ ಬರಿ ಜಾತಾ, ಅನಿ ಜೊ
ಕೋಣ್ ತಿಚೆ ಸಾಂಗಾತಾ ರಾವಾತ್
ಜಾಲ್ಯಾರ್, ಭಾಗೆವಂತ್.

19 ದೇವಾನ್ ಜಾಣ್ವಾಯೆನ್
ಸೌಂಸಾರ್ ಗಡ್ಲೊ, ಬುದಿನ್ ಮೊಳಾ
ದ್ ಗಟ್ ಕೆಲೊ.

20 ತಾಚೆ ಜಾಣ್ವಾಯೆನ್, ಗುಂ
ಡಾಯೊ ಜಾಲ್ಯೊ ಅನಿ ಕುಪಾಂ ಉ
ಬಿನ್ ಬೊರ್ತಾತ್.

kā to śikṣā ditā: ani
bāpā bāri apleā bur-
geā thāiñ śantos pautā.

13 Bhāgevont to mā-
nis, zakā zānvāi melṭā
ani budin bōrtā:

14 Ti bhogṇi rupiāniñ
veāpār kārṇēā prās bo-
ri, ani tiṇēñ fōl bhou
nitāḷ ani poileā bāngā-
rā prās (boreñ).

15 Sāmestañ āstiāñ
prās molādik āni sārvy
khuṣeṇeo vāstu tikā sār
karunk nozo.

16 Tiṇēā uzveā hā-
tānt lāmb jiṇi, ani tiṇēā
dāveā hātānt greṣṭkāi
ani ānānd.

17 Tiṇemārāg sundār
ani śāḱāḍ tiṇēo vāṭo
soukāsāyeṇeo.

18 Zo kōṇ tikā bhogit
zaleār, (bud) takā jiṇi-
eṇea ruka bāri zatā, ani
zo kōṇ tiṇe sangātā rā-
vat zaleār, bhāgevānt.

19 Dēvān zānvāyen
souñsār gāḍlo, budin
moḷab gāṭ keleñ.

20 Tāṇe zānvāyen
guṇḍāyo zāleo ani ku-
pañ uben bōrtāt.

as a Father in the son He
pleaseth himself.

13 Blessed is the man
that findeth wisdom and
is rich in prudence:

14 The purchasing
thereof is better than the
merchandise of silver,
and her fruit than the
chiefest and purest gold:

15 She is more precious
than all riches: and all
the things that are de-
sired, are not to be com-
pared with her.

16 Length of days is in
her right hand, and in
her left hand riches and
glory.

17 Her ways are beauti-
ful ways, and all her
paths are peaceable.

18 She is a tree of life
to them that lay hold on
her: and he that shall
retain her is blessed.

19 The Lord by wisdom
hath founded the earth,
hath established the
heavens by prudence.

20 By His wisdom the
depths have broken out,
and the clouds grow
thick with dew.

21 ಮೊಜ್ಯಾ ಬುಗ್ಯಾ, ಯಿಂ
(ಉತ್ರಂ) ಎಸರ್‌ನಾಕಾ, ಉಪದೇಸ
ಆನಿ ಬುದ್ ಸಾಂದಾಳ:

22 ಆನಿ ತುಜ್ಯಾ ಆತ್ಮ್ಯಾಕ್ ಜಣಿ
ಆನಿ ತುಜ್ಯಾ ಗ್ಯಾಕ್ ಎಕ್ ನೆಹೊನ್
ಮುಳ್ತಲಿ.

23 ತೊವೊಳ್ ಧ್ಯರಾನ್ ಚೆಲ್ತೊ
ಲೊ, ಆನಿ ತುಜ್ಯಾ ಪಾಯಾಕ್ ಫಾ
ತೊರ್ ಲಾಗ್ಲೊನಾಂ.

24 ನಿದ್ತನಾಂ ಭಿಯೆಚೊನ್ಯಾ,
ನೌಕಾನ್ಯಾ ಭೊಸ್ತೊಲೊ ಆನಿ ತುಜಿ
ನಿದ್ ಚೊಂ ಜಾತಲಿ.

25 ಅಲುಚಿತ್ ಧ್ಯಾಕ್ ಆನಿ ತು
ಜೆರ್ ಪೊಡ್ತಾಂ ಪೊಟ್ಯಾಂಚೆಂ ಪೊದ್ವಿ
ಯೆಕ್ ಭಿಯೆನಾಕಾ.

26 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್, ದೇಲು
ತುಜಿ ಕಡೆ ಅಸ್ತೊಲೊ ಆನಿ ತುಜಿ
ಪ್ಯಾ ಸಾಂದಾಳೆಲ್ತೊಲೊ, ನಾಡಿಂತ್ ಪೊ
ಡಾನಾಂ ಜಾಲುಂಕ್.

27 ಉಪ್ಯಾರ್ ಕರುಂಕ್ ಮುತಿ
ಪೊರ್ತಲ್ಯಾಕ್ ಆಡ್ತಾ ನಾಕಾ: ತಾಂಕ್
ಅಸ್ಲ್ಯಾರ್, ತುಂ ಉಪ್ಯಾರ್ ಕರ್.

28 ತುಜ್ಯಾ ಇಪ್ಪಾ ಕಡೆ ಸಾಂಗಿ
ನಾಕಾ: ಪೊಟ್ ಆನಿ ಪೊರ್ತುನ್ ಯೆ:
ಫಾಲ್ಯಾ ದಿತೊಲೊಂ ಮೊಣ್: ಜರ್ತರ್
ತ್ಯಾಚ್ ಫಾರಾ ದಿಲುಂಕ್. ತಾಂಕ್.

29 ತುಜ್ಯಾ ಇಪ್ಪಾಚೆರ್ ನಾಡಿ
ಕರ್‌ನಾಕಾ, ಕಿತ್ಯಾಗ್ಯಾ ಮೊಳ್ಯಾರ್
ತೊ ತುಜೆರ್ ಪಾತಿಯೆತಾ.

21 Mojea burgeā, yin̄
(utrañ) visārnakā, upa-
dēs ani bud sām̄bāl̄:

22 Ani tujea ātmeāk
jiñi ani tujeā gāḷeāk
yēk neṭon meṭteli.

23 Tovoḷdhāirāntsāl-
toloi, ani tujea pāyāk
fātor lagtsonāñ.

24 Nidtanañbhiyetso-
nāi, soukāsāi bhogtoloi
ani tuji nid hori zateli.

25 Aučit bhyāk ani
tujer poḍḍeāñ khoteāñ-
ḍeñ podviek bhienakā.

26 Kiteāk moleār, Dē-
u tuje kāḍe astolo ani
tuje pāi sām̄bāḷtolo, nā-
ḍint podanāñ zāunk.

27 Upkār kārunkkhu-
ṣi vortāleāk adāi nakā:
tānk asleār, tuñi up-
kār kār.

28 Tujeā iṣṭā kāḍe
sānginakā: vots ani por-
tun ye: fāleā ditoloñ
mōñ: zārtār teāts farā
diunk tanktā.

29 Tujeā iṣṭāḍer naḍi
kārnakā, kiteāgāi mo-
leār to tujer pātiyetā.

21 My son, let not these
things depart from thy
eyes: keep the law and
counsel:

22 And there shall be
life to thy soul, and grace
to thy mouth.

23 Then shalt thou walk
confidently in thy way,
and thy foot shall not
stumble.

24 If thou sleep, thou
shalt not fear: thou shalt
rest, and thy sleep shall
be sweet.

25 Be not afraid of
sudden fear, nor of the
power of the wicked
falling upon thee.

26 For the Lord will be
at thy side, and will keep
thy foot that thou be not
taken.

27 Do not withhold him
from doing good, who
is able; if thou art able,
do good thyself also.

28 Say not to thy friend:
Go, and come again: and
to-morrow I will give to
thee: when thou canst
give at present.

29 Practise not evil
against thy friend, when
he hath confidence in
thee.

30 ಎಕಾ ಮನ್ಯಾ ಕಡೆ ಕಾರಣ್ ನಾಸ್ತಾನಾಂ ಜಗ್ಧಾನ್ಯಾಕಾ, ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್ ತಾಣೆಂ ತುಕಾ ಕ್ಯಾಂ ವ್ಯಾಖ್ ಕರುಂಕ್ ನಾಂ

31 ನೀತನಾತ್ ಲ್ಲಾ ಮನ್ಯಾಚೊ ಮೊಸೂರ್ ಕರ್ನಾಕಾ, ಆನಿ ತಾಚ್ಯಾ ಮಾರ್ಗಾರ್ ಚರ್ನಾಕಾ:

32 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್ ಹ ಯೆರ್ಕಾ ಎಡ್ಡಾತ್ಯೊಲ್ಯಾಕ್ ದೇಲು ಕಾಂಟಾಪ್ತಾ, ಆನಿ ದೇವಾಚಿ ಸಲ್ಲಿ ಸಾಧ್ಯಾಂ ಕಡೆ.

33 ದೇವಾ ಥಾಲುನ್ ಮೊಟ್ಯಾಂ ಚ್ಯಾ ಗರಾಂ ಬಿಶರ್ ದುರ್ಬಳ್ಳಕ್ಯಾಂ ಗ್ತಲಿ; ಪುಣ್ ಬೊರ್ಕಾಂಚ್ಯಾಂ ಗರಾಂ ಕ್ ಆಶಿರ್ವಾದ್ ರಾಭ್ತಲಿಂ.

34 ದುಸ್ವ್ಯಾಂಕ್ ಚೆಸ್ವ್ಯಾ ಕರ್ತ ಲ್ಯಾಂಚಿ, (ದೇಲು) ಕೆಡ್ವ್ಯಾ ಕರ್ತೊಲೊ, ಆನಿ ಬೊಳ್ಕಾಂಕ್ (ದೇಲು) ಕುರ್ಪಾ ದಿತೊಲೊ.

35 ಬುದಿವಂತ್ ಬುದ್ ಭೊಗ್ತೆಲಿ: ನೇಣಾರಾಂಚೊ ಮಾನ್ ಲಜ್.

ಅವಸ್ವರ IV.

1 ಪುತ್ರಾನೊ, ಬಾಪಾಚ್ಯೊ ಸಿಕೊ ನ್ಯೊ ಲ್ಯಾಕಾ, ಆನಿ ಮೊನ್ ದಿಯೊ ಬುದ್ ಸಿಕೊಂಕ್.

2 ಅಲಂ ಬೊರೆಂ ದೆಣೆಂ ತು ಮ್ಯಾಂ ದಿತೊಲೊಂ, ಮೊಜೆ ಉಪ ದೇಸ್ ಸೊದಿನಾಕಾತ್.

3 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್, ಅಲಂ ಮೊಜ್ಯಾ ಬಾಪಾಚೊ ಪುತ್ ಜಾಲುನ್

30 Yekā mānsā kādē karan nāstanāñ zāgdā nakā, kiteāk moļēār tāñēñ tukā kaiñ vaiṭ kārunknāñ.

31 Nīt nātullea māñ-śātso mosor kārnakā, ani taçēā mārgār tsāl-nakā:

32 Kiteāk moļēār har-yekā yeḍḍaitoleāk Dēu kaṇṭaltā, ani Dēvāñi sālgi sādeāñ kādē.

33 Dēvā thāun koṭe-āñçēā garāñ bitār dur-balkāi rigteli; puṇ bo-reāñçēāñ gārāñk āšir-vād lābhteleñ.

34 Dusreāñk çestāi kārteleāñçi, (Dēu) keb-dai kārtolo, ani boļēāñk (Dēu) kurpā ditolo.

35 Budivānt budbhog-tele: neñārāntso māñ lāz.

Avasvär IV.

1 Putrāno, bāpāçeo sikoneo aikā, ani mōn diā bud sikonk.

2 Āuñ boreñ deñēñ tumkāñ ditoloñ, moje upadēs sōdinakāt.

3 Kiteāk moļēār, āuñi mojeā bāpātso put zāun

30 Strive not against a man without cause, when he hath done thee no evil.

31 Envy not the unjust man, and do not follow his ways:

32 For every mocker is an abomination to the Lord, and his communication is with the simple.

33 Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed.

34 He shall scorn the scorers, and to the meek He will give grace.

35 The wise shall possess glory: the promotion of fools is disgrace.

Chapter IV.

1 Hear, ye children, the instruction of a father, and attend that you may know prudence.

2 I will give you a good gift, forsake not my law.

3 For I also was my father's son, tender and

ಅಸುಲ್ಲೊಂ, ಜಾಗ್ರುತಾಯೆನ್ ಮಾ
ಕಾ ವಾಡ್ಯೆಲ್ಲೊಂ¹⁾ ಅನಿ ಎತಾಜ್ ಬು
ಗ್ಯಾಫ್ ಬರಿ ಮೊಜೆ ಆವ್ಯೊ ಮುಕಾರ್.

4 ಅನಿ ತೊ ಮಾರಾ ಸಿಕ್ಯತಾಲೊ
ಅನಿ ಸಾಂಗ್ತಾಲೊ: ತುಜಂ ಕಾಳಿಜ್
ಮೊಜಂ ಉತ್ರಾಂ ಕಾಣೆಉಂದಿ, ಮೊ
ಜಂ ಘೊಮಾರ್ನಾಂ ಸಾಂದಾಕ್ ಅನಿ
ಜಣಿ ಜಯೆತೊಲ್ಯೊ.

5 ಜಾನ್ವಾ ಭೋಗ್, ಬುದ್ ಭೋ
ಗ್: ಮೊಜ್ಯಾ ತೊಂಡಾಚಂ ಉತ್ರಾಂ
ಎಸಾರ್ ನಾಕಾ, ಅನಿ ತಿಂ ಜುಕ್ಯ
ನಾಕಾ.

6 ತಿಕಾ (ಬುದ್) ಸೊಡಿ ನಾಕಾ:
ಅನಿ ತಿ ತುಕಾ ರಾಕ್ತೆಲಿ: ತಿಚೊ ಮೊ
ಗ್ ಕರ್, ಅನಿ ತಿ ತುಕಾ ಸಾಂದಾಕ್
ಮೊವೊರ್ತಲಿ.

7 ಜಾನ್ವಾಯೆಚಿ ಸುರು (ಇ),
ಜಾನ್ವಾ ಭೋಗ್, ಅನಿ ಸಗ್ಯೆ ಆಸ್ತಿ
ವ್ರೆಸ್ ಬುದ್ ಜೊಡ್.

8 ತಿಕಾ ಧರ್ ಅನಿ ತಿ ತುಕಾ ವೊ
ರ್ನಿತೆಲಿ: ಅನಿ ತಿಕಾ ಪೊಟ್ಟುನ್ ಗೆತಿ
ಜಾಲಾರ್, ತಿಚೆ ಥಾಉನ್ ತುಕಾ ಆ
ನಂದ್ ಎತೊಲೊ.

9 ತಿ ತುಜ್ಯಾ ಮೊಸ್ತಕಾಕ್ ಚಡ್
ಕುರ್ಪಾ ದಿತೆಲಿ, ಪರ್ಜಲಿಕ್ ಮು
ಕುತಾನ್ ತುಕಾ ಸಂದಾಕ್ತೆಲಿ.

10 ಆ್ಯಕ್, ಮೊಜ್ಯಾ ಬುಗ್ಯಾಫ್,
ಅನಿ ಮೊಜಂ ಉತ್ರಾಂ ಕಾಣ್ಗೆ ತುಕಾ
ಜಣಿಯೆಚಂ ವರ್ಸಾಂ ಚಡಾಸಿಂ.

asulloñ,zāgrutāyenma-
kā vādāilloñ¹⁾ ani ye-
kāts burgeā bāri moje
āuoi mukār.

4 Ani to makā sikāi-
tālo ani sangtālo: tujeñ
kāliz mojiñ utrañ kāñ-
eundi, mojiñ formañ
sambāl ani jiñi jietoloi.

5 Zañvāi bhōg, bud
bhōg: mojea tonḍāciñ
utrañ visār nakā, ani
tiñ tsukāi nakā.

6 Tikā (bud) sódina-
kā, ani ti tukā rākteli:
titso mōg kār, ani ti tu-
kā sambālñ dovorteli.

7 Zāñvāyeči suru (i),
zañvāi bhōg, ani sāglē
asti prās bud zōḍ.

8 Tikā dhār ani ti tu-
kā vorniteli: ani tikā
poṭṭun geši zaleār, tiče
thāun tukā ānānd ye-
tolo.

9 Ti tujeā mostakāk
tsād karpā diteli, pār-
zālik mukutān tukā
sambālteli.

10 Āik, mojea burgeā,
ani mojiñ utrañ kāñge
tukā jiñieciñ vārsāñ
tzāḍāsiñ.

as an only son in the sight
of my mother.

4 And he taught me,
and said: Let thy heart
receive my words keep
my commandments; and
thou shalt live.

5 Get wisdom, get pru-
dence: forget not, neither
decline from the words of
my mouth.

6 Forsake her not, and
she shall keep thee: love
her, and she shall pre-
serve thee.

7 The beginning of
wisdom, get wisdom, and
with all thy possessions
purchase prudence.

8 Take hold on her,
and she shall exalt thee:
thou shalt be glorified by
her, when thou shalt em-
brace her.

9 She shall give to thy
head increase of graces,
and protect thee with a
noble crown.

10 Hear, O my son,
and receive my words,
that years of life may be
multiplied to thee.

¹⁾ *Lit.* I have been educated with care.

11 ಅಲಂ ತುಕಾ ಜಾನ್ವಾಯೆಚಿ
ನಾಹ್ ದಾಕೃತೊಲೊಂ: ನೀತಿಚ್ಯಾ
ಮಾರ್ಗಾರ್ ತುಕಾ ಚಲ್ತತೊಲೊಂ:

12 ತ್ಯಾಮಾರ್ಗಾರ್ ಪ್ಯಾಗಾರ್, ತುಜೆ
ಪ್ಯಾ ಕಷ್ಟಾನ್ ಚಲ್ತೆನಾಂತ್
ಅನಿ ದಾಲುಂತಾನಾಂ ಆದ್ಯಕ್ ಮೆ
ಳ್ತೆನಾಂ.

13 ಸಿಕಾಪ್ ಸಾಂದಾಕ್, ತೆಂ
ಸೊದಿನಾಕಾ: ತೆಂ ರಾಕ್, ತುಜೆ ಜಿಣಿ
ಜಾಲನ್ ಆಸಾ ದೆಕುನ್.

14 ಖೊಟ್ಯಾಂಚ್ಯಾ ಮಾರ್ಗ್ ಥ್ಯಂ
ಸಂತೊಸ್ ಪಾನಾನಾಕಾ, ಅನಿ ಖೊ
ಟ್ಯಾಂಚಿ ನಾಹ್ ತುಕಾ ಮಾನ್ವೊನಾಂ
ಜಾಲಂದಿ.

15 ತಿ (ನಾಹ್) ಚುಕ್ಯ; ತಣೆಂ
ವೊಡಾನಾಕಾ: ಪ್ಯೊಸಿಲ್ಯಾನ್ ವೊಚ್,
ಅನಿ ತಿ ಸೋಡ್.

16 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್, ನ್ಯಾಹ್
ಕೆಲ್ಲ್ಯಾ ತಿನ್ಯಾ ತೆ ನಿದನಾಂತ್ ಅನಿ
ತಾಂಕಾಂ ನೀಡ್ ಪೊಡಾನಾಂ ಮೋಸ್
ಕೆಲ್ಲ್ಯಾ ತಿನ್ಯಾ.

17 ಖೊಟೆಪೊಣಾಚೊ ಉಂಡೊ
ಪಾತಾತ್ ಅನಿ ನ್ಯಾಟೊಪೊಣಾಚೊ
ಸೊರೊ ಪಿಯೆತಾತ್.

18 ಪುಣ್ ಬೊರಾಂಚಿ ನಾಹ್
ಪರ್ಜೆಳೆಕ್ ಉಜ್ವಾಡಾ ಬರಿ ಮುಕಾ
ರ್ ಚಲ್ತಾ ಅನಿ ಚಡ್ತಾ ಸಂಪೂರ್ಣ್
ದೀಸ್ ಪರ್ಯಂತ್.

19 ಖೊಟ್ಯಾಂಚಿ ನಾಹ್ ಕಾಳೊ
ಕಾಂತ್: ಖ್ಯಂ ಪೊಡ್ತಾತ್ ಮೋಸ್
ತಾಂಕಾಂ ಕಳಾನಾಂ.

11 Āuñ tukā zānvāye-
çi vāt dākāitoloñ: nīti-
čea mārgār tukā tsā-
lāitoloñ:

12 Teā mārgār pāi
gāln, tuje pāi kāštān
tsālčēnānt ani daunta-
nāñ āḍkaḷ meḷčināñ.

13 Sikāp sambāl, teñ
soḍinakā: teñ rāk, tuji
jiñi zāun asā dekun.

14 Khoṭeānčea mārgā
thāñ śāntos pāvānakā,
ani khoṭeānči vāt tukā
manuonāñ zāundi.

15 Ti (vāt) tsukāi;
teñeñ votsanākā: poi-
sileān vots, ani ti sōḍ.

16 Kiteāk moleār vāiṭ
kelleā śivāi te nidanānt
ani tankāñ nīd poḍa-
nāñ mōs kelleā śivāi.

17 Khoṭeṇāntso unḍo
khātāt ani vāiṭṇeāntso
soro piyetāt.

18 Puṇ boreānči vāt
pāržālik uzuādā ḥāri
mukār tsāltā ani tsāḍ-
tā sāmpūrñ dīs pāriant.

19 Khoṭeānče vāt kā-
ḷokānt: khāñ poḍtāt
moñ tankāñ kāḷanāñ.

11 I will shew thee the
way of wisdom, I will
lead thee by the paths of
equity:

12 Which when thou
shalt have entered, thy
steps shall not be straiten-
ed, and when thou runnest
thou shalt not meet a
stumbling block.

13 Take hold on instruc-
tion, leave it not: keep it,
because it is thy life.

14 Be not delighted in
the paths of the wicked,
neither let the way of evil
men please thee.

15 Flee from it, pass
not by it: go aside, and
forsake it.

16 For they sleep not
except they have done
evil: and their sleep is
taken away unless they
have made some to fall.

17 They eat the bread
of wickedness, and drink
the wine of iniquity.

18 But the path of the
just, as a shining light,
goeth forwards and in-
creaseth even to perfect
day.

19 The way of the
wicked is darksome: they
know not where they fall.

20 ಮೊಜ್ಯಾ ಬುರ್ಗ್ಯಾ, ಮೊಜಂ ಉತ್ತಾಂ ಲ್ರ್ಯಾಕ್, ಅನಿ ಮೊಜ್ಯಾ ಉ ಲ್ರ್ಯಾಕ್ ಕಾನನ್ ದಿ.

21 ತುಜ್ಯಾಂ ದೊಳ್ಳಾಂ ಥಾಲುನ್ ಪ್ಯೊಸ್ ವೊಚನಾಂ ಜಾಲುಂದಿತ್; ತುಜ್ಯಾ ಕಾಳ್ಜಾ ಮೊದಿಂ ತಿಂ ಸಾಂ ದಾರ್.

22 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್ ತಿಂ ಮೆ ಲ್ಲೆಲ್ಯಾಂಕ್ ಜಿಣಿಯೆಕ್ ಅನಿ ಸಮೆ ಸ್ತಾಂ ಮನ್ಯಾಂಕ್ ವೊಕ್ತಾಕ್ ಪೊ ದ್ತಾತ್.

23 ಚಡ್ ಜಾಗ್ರುತಾಯೆನ್ ತು ಜಿಂ ಕಾಳಿಜ್ ಸಾಂದಾರ್, ತಾಂತ್ಲ್ಯಾ ನ್ ಜಣ್ ಉಬ್ಜಾತಾ ದೆಕುನ್.

24 ತುಜೆ ಸರ್ಸಿಲೆಂ ವ್ಯಾಟ್ ತೊಂ ಡ್ ಕಾಡ್: ಬೆಲ್ಯಾಚೊ ಮಾನ್ ಕಾಡ್ಚೆ ವೊಂಟ್ ತುಜೆ ಪ್ಯೊಸ್ ಕರ್.

25 ತುಜೆ ದೊಳೆ ಸಮೆ ಪೊಳೆಲುಂ ದಿತ್, ಅನಿ ಚಲ್ತಾನಾಂ ಮುಕಾರ್ ದಿ ಪ್ಪ್ ಗಾಲ್.

26 ತುಜ್ಯಾಂ ಪಾಯಾಂಕ್ ನಿರೀಟ್ ಮಾರೊಗ್ ಕರ್, ಅನಿ ಸಕಡ್ ತು ಜ್ಯೊ ವಾಟೊ ಗಟ್ ಜಾತಲ್ಯೊ.

27 ಉಜ್ಯಾ ಹಾತಾಕಿ ದಾವ್ಯಾ ಹಾತಾಕಿ ಚುಕೊನ್ ವೊಚ್ ನಾಶಾ: ತುಜಂ ಮೆಟಾಂ ವ್ಯಾಟಾ ಥಾಲುನ್ ಪ್ಯೊಸ್ ಕರ್. ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್ ಉಜ್ಯಾ ಹಾತಾಕ್ ಆಸ್ ಲ್ಲೊ ವಾ ಬೊ ದೇಲು ಜಾಣಾ, ಅನಿ ದಾವ್ಯಾ ಹಾತಾಕ್ ಆಸ್ ಲ್ಲೊ ವಾಟೊ ವ್ಯಾಟ್. ತೊ ತುಜ್ಯೊ ವಾಟೊ ಸಮೆ ಕತೊ

20 Mojea burgeā, mo-
jiñ utrañ āik, ani mo-
jeā ulouņeāk kān di.

21 Tujeañ doleāñ thā-
un pois votsānāñ zāun-
dit; tujeā kalzā moden
tiñ sambāl :

22 Kiteāk moleār tiñ
meļteleānk jiniēk ani
sāmestañ māñsānk vok-
tāk pođtāt.

23 Tsād zāgrutāyen
tujeñ kāliz sambāl, ta-
ntleān jini ubzātā de-
kun.

24 Tuje sārsileñ vāiṭ
toṇṇ kād: peleātso mān
kāḍḍe voṇṭ tuje pois kār.

25 Tuje dole sāma po-
leundit, ani tsāltanañ
mukār diṣṭ gāl.

26 Tujeāñ pāyānk niṭ
mārog kār, ani śāḱāḍ
tujeo vāṭo gāṭ zāteleo.

27 Ujvea hātāki dāvea
hātāki tsukon vots na-
kā: tujiñ meṭañ vāiṭā
thāun pois kār. Kiteāk
moleār ujveā hātāk asṭ-
leo vāṭo Dēu zāṇā, ani
dāvea hātāk asṭleo vā-
ṭo vāiṭ. To tujeo vāṭo

20 My son, hearken to
my words, and incline
thy ear to my saying.

21 Let them not depart
from thy eyes, keep them
in the midst of thy heart:

22 For they are life to
those that find them, and
health to all flesh.

23 With all watchful-
ness keep thy heart, be-
cause life issueth out from
it.

24 Remove from thee a
froward mouth, and let
detracting lips be far
from thee.

25 Let thy eyes look
straight on, and let eye-
lids go before thy steps.

26 Make straight the
path for thy feet, and all
thy ways shall be esta-
blished.

27 Decline not to the
right hand nor to the left:
turn away thy foot from
evil. For the Lord know-
eth the ways that are on
the right hand: but those
are perverse which are
on the left hand. But He

ಲೊ ಅನಿ ತುಕಾ ಪ್ಯೊಸಾಂತ್ ಸೌಕಾ
ಸಾಯೆನ್ ಚಲ್ಯತೊಲೊ.

sāma kārtolo, ani tukā
poiṇānt soukāsāyent sāl-
lāitolo.

will make thy courses
straight, He will bring
forward thy ways in
peace.

ಆವಸ್ವರ್ V.

Avasvār V.

Chapter V.

1 ಮೊಜ್ಯಾ ಬುಗ್ಯಾರ್, ಮೊಜಿ ಸಿ
ಕೊಣ್ ಲ್ಯಕ್, ಅನಿ ಮೊಜೆ ಬುದಿಕ್
ಕಾನ್ ದಿ.

1 Mojea burgeā, moji
sikon āik, ani moje bu-
dik kān dī.

1 My son, attend to my
wisdom, and incline thy
ear to my prudence.

2 ತುಜ ಚಿಂತ್ನಾ ರಾಳುಂಕ್, ಅನಿ
ತುಜ್ಯಾಂ ಘೊಟಾಂ ಅಪ್ಲೆ ಕ್ಯಾದೆ
ಸಾಂದಾಳುಂಕ್. ಅಪ್ಲೆಚ್ಯಾ ಮೊಸಾ
ಕ್ ಕಾನ್ ದೀನಾಕಾ.

2 (Tuji) čintna rā-
kunk, ani tujeaṅ voṅṭā-
niñ aple kāide sambā-
ḷunk. Astriečēā mosāk
kān dī nakā.

2 That thou mayest
keep thoughts, and thy
lips may preserve instruc-
tion. Mind not the deceit
of a woman.

3 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ವ್ಯಾಟ್
ಅಪ್ಲೆಚೆ ಘೊಟ್ ಮೊವಾ ಬರಿ ಸ್ವಾದಿ
ಕ್, ಅನಿ ತಿಚಿಂ ಉತ್ರಾಂ ತೆಲಾ ಪ್ರಸ
ಮೊವಾಕ್;

3 Kiteāk moleār vāiṭ
āstrieče voṅṭ movā bāri
suādik, ani tičiñ utrañ
telā prās movāḷ;

3 For the lips of a har-
lot are like a honeycomb
dropping, and her throat
is smoother than oil.

4 ಪುಣ್ ತಿಚ್ಯೊ ನಿಮಾಣ್ಯೊ ವ
ಸ್ತು ಕಾಜ್ಯಾ ಬರಿ ಕೊಡು, ಅನಿ ದೋ
ನ್ ಧಾರಿ ಅಸಲ್ಲೆ ತಾಲಾರಿ ಬರಿ
ದೊಮ್ಸಾಚ್ಯೊ.

4 Puṅ tičeo nimāṇeo
vāstu kazreā bāri koḍu,
anidón dhari asalle tāl-
vāri bāri domsāčeo.

4 But her end is bitter
as wormwood, and sharp
as a two-edged sword.

5 ತಿಚೆ ಪ್ಯಾ ಮೊರ್ನಾ ಥ್ಯಂ ಚ
ಲ್ಯಾತ್; ಅನಿ ತಿಚಿಂ ಮೆಹಾಂ ಯಮ್
ಕೊಂಡಾಂತ್ ರಿಗ್ತಾತ್.

5 Tiče pāi mornā thā-
iñ tsāltāt; ani tičiñ me-
ṭaṅ yemkóṇḍānt rigtāt.

5 Her feet go down into
death, and her steps go
in as far as hell.

6 ತಿ ಜಿಣಿಯೆಚ್ಯಾ ಮಾರ್ಗಾರ್
ಚಲನಾಂ ತಿಚ್ಯೊ ವಾಟೊ ದುದಾ
ವಾಚ್ಯೊ ಅನಿ ಸಾಂಗುಂಕ್ ನೊಜೊ
ಆಸಲೊ.

6 Ti jiṇiečēā mārgār
tsālanāñ; tičeo vāṭo
dubāvāčeo ani sāṅgunk
nozo asalleo.

6 They walk not by the
path of life, her steps are
wandering, and unac-
countable.

7 ತರ್ ಆತಾಂ ಮಾರಾ ಲ್ಯಕ್,
ಬುಗ್ಯಾರ್, ಅನಿ ಮೊಜ್ಯಾ ತೊಂಡಾಚಿಂ
ಉತ್ರಾಂ ಸೋದಿನಾಕಾ.

7 Tār ataṅ makā āik,
burgeā, ani mojea toṅ-
ḍāčiñ utrañ sōḍinakā.

7 Now therefore, my
son, hear me, and depart
not from the words of my
mouth.

8 ತುಜಿ ವಾಟ್ ತಿಚೆ ಥಾಲುನ್

8 Tuji vāṭ tiče thāun

8 Remove thy way far

ಪೊಸ್ ಅಸುಂದಿ, ಅನಿ ತಿಚ್ಚಾ ಗರಾ
ಚ್ಯಾ ದಾಗ್ಲಾ ಲಾಗಿಂ ವೊಚಾನಾಕಾ.

9 ತುಜೊ ಮಾನ್ ದುಸ್ತ್ರಾಂಕ್
ಅನಿ ತುಜೊ ಜೀವ್ ನಿಷ್ಟುರಾಕ್ ದೀ
ನಾಕಾ.

10 ತುಜಿ ಬೊಲಾಕಿ ದುಸ್ತ್ರಾಂನಿಂ
ಪಾದ್ ಕರಿನಾಂ ಜಾಲುಂಚ್ಯಾ ಪಾಸ್ತ್ರಿ
ತ್ ಅನಿ ತುಜಿ ಆಸ್ತ್ ದುಸ್ತ್ರಾಂಚ್ಯಾ
ಗರಾಕ್ ವೊಡಾನಾಂ ಜಾಲುಂಚ್ಯಾ
ಪಾಸ್ತ್ರಿತ್¹⁾,

11 ತುಜೊ ಮಾನ್ ದುಸ್ತ್ರಾಂ
ಕ್ ದಿಲ್ಯಾರ್ ಕಡೆಕ್ ರದ್ಡಿ, ಜಿವ್ವಾಂ
ತುಜೆಂ ಮಾನ್ ಅನಿ ತುಜಿ ಕುಡ್
ನಾಶ್ ಜ್ಯಾತ್ ಅನಿ ಸಾಂಗ್ತಿ:

12 ಕಿತ್ಯಾಕ್ ಆವೆಂ ಸಿಕೊನ್
ಕಾಂಟಾಳ್ಳಿ, ಅನಿ ಬೆಸ್ವಾಲುಣೆಂ ಮೊ
ಜ್ಯಾ ಕಾಳ್ಜಾನ್ ಆಕ್ರಂಕನಾಂ,

13 ಅನಿ ಮಾಕಾ ಸಿಕ್ಯಾತ್ಯಾಂ
ಜೆಂ ಉತರ್ ಆಕ್ರಂಕನಾಂ, ಅನಿ
ಉಪದೆಸಿಂಕ್ ಕಾನ್ ದಿಲುಂಕ್‌ನಾಂ?

14 ಲಾಗಿಂ ಲಾಗಿಂ ಸರ್ವ್ ವ್ಯಾ
ಹಾಂತ್ ಪೊಡ್ಲಾಂ; ಇಗರ್ಜೆಚೆ ಅನಿ
ಸಭೆಚೆ ಮೊದೆಂ ಆಸ್ತಾನಾಂ.

15 ತುಜೆ ದ್ಯಾಂತ್ಲೆಂ ಅನಿ ತು
ಜೆ ಜರಿಚ್ಯಾ ವಾಲುಂಜೆಂ ಉದಾಕ್
ಪಿಯೆ.

pois asundi, ani tičea
garačēā bāglā lagiñ
votsanakā.

9 Tuzo mān dusreānk
ani tuzo jiv ništūreāk
dinakā.

10 Tuji bolāiki dus-
reāniñ pād kārināñ zā-
unčea pasvot ani tujiāst
dusreānčēā gārāk poḍa-
nāñ zāunčea pasvot¹⁾,

11 Tuzo mān dusre-
ānk dileār kaḍek rādši,
jedvañ tujeñ mās ani
tuji kuḍ nāš zāit ani
sāngši:

12 Kiteāk āveñ si-
koṇ kāṇṭālli, ani bes-
tauneñ mojeā kaḷzān
aikunknāñ,

13 Ani makā sikāite-
leānčēñ utār āikunk-
nāñ, ani upadesink kān
diunknā?

14 Lāgiñ lāgiñ sārṇv
vāiṭānt poḍlāñ; igār-
ječe ani sabheče moden
astanāñ²⁾.

15 Tuje bāintleñ ani
tuje zāričēā vāuñičēñ
udāk piye.

from her, and come not
nigh the doors of her
house.

9 Give not thy honour
to strangers, and thy
years to the cruel.

10 Lest strangers be
filled with thy strength,
and thy labours be in
another man's house,

11 And thou mourn at
the last, when thou shalt
have spent thy flesh and
thy body, and say:

12 Why have I hated
instruction, and my heart
consented not to reproof,

13 And have not heard
the voice of them that
taught me, and have
not inclined my ear to
masters?

14 I have almost been
in all evil, in the midst
of the church and of the
congregation.

15 Drink water of thy
own cistern, and the
streams of thy own well:

¹⁾ Lit. In order that your health may not be spoiled by others, and your property may not fall to another.

²⁾ In the middle of so many good men I was so ashamed to commit so many sins.

16 ತುಜಿ ಜಿರ್ ಬ್ಯಾರ್ ದಿಸಾ
ಜ್ಯಾ, ಅನಿ ತುಜಿಂ ಉದ್ಕಾಂ ಬಿದಿಂತ್
ವಾಂಟ್.

17 ತಿಂ ತುಂಜ್ ಭೋರ್ಗ್, ಅನಿ
ದುಸ್ರ್ಯಾಂ ಮನ್ಶಾಂಕ್ ತಾಂಚೆ ವಾಂಟೆ
ಮೆಳಾನಾಂ ಜಾಲುಂದಿತ್.

18 ತುಜೆ ಜಿಂಕ್ ಅಶೀರ್ವಾದ್
ಮೆಳುಂದಿ, ಅನಿ ತುಜ್ಯಾ ತರ್ನಾಟ್ಕಾ
ಸಿರಾಯೆಂ (ತುಕಾ ಮೆಳ್ಳೆ¹⁾) ಅಸ್ತ್ರಿ
ಯೆ ಕಡೆ ಸೌಕಾಸ್ಯಾ ಭೋರ್ಗ್.

19 ತಿ ಮೆರ್ವಾ ಬರಿ ಮೊಗಾಳ್
ಅನಿ ಮೆರ್ವಾಚ್ಯಾ ಸಿಲಾ ಬರಿ ಪ್ರೀತಿಚಿ
ಜಾಲುನ್ ಆಸುಂದಿ: ತಿಚೆಂ ಫೊಳ್
ಸೌಕಾಸಾಯೆನ್ ಭೋರ್ಗ್ ಅನಿ ತಿಚೊ
ಮೋರ್ಗ್ ಕರ್ನ್ ಸದಾಂಚ್ ಸಂತೋ
ಸ್ ಪಾಲು.

20 ಕಿತ್ಯಾಕ್, ಮೊಜ್ಯಾ ಬುರ್ಗ್ಯಾ,
ದುಸ್ರೆ ಅಸ್ತ್ರಿಯೆ ವೊರ್ವಂ ಫೊಡ್ಪಿ
ತ್ಯಾ ಅನಿ ದುಸ್ರ್ಯಾಚ್ಯಾ ಉಸ್ಕಾಂತ್
ಸೌಕಾಸ್ಯಾ ಕಾಣ್ ತ್ಯಾ?

21 ದೇಲು ಮನ್ಶಾಚ್ಯೊ ವಾಟೊ
ಫೊಳ್ತಾ, ಅನಿ ತಾಚಿಂ ಸಮಸ್ತ್ ಮೆ
ಟಾಂ ಮೆಜ್ತಾ.

22 ಪೊಟೊ ಮನಿಸ್ ಆಪ್ಲ್ಯಾ
ಪೊಟೆಪೊಣಾನ್ ಸಾಂಪೊಡ್ತಾ, ಆ
ಪ್ಲಾ ಪಾತ್ಕಾಂಚ್ಯಾ ಬಾಂದ್ಪಾಸಾಂತ್
ಫೊಡ್ತಾ.

23 ತೊ ಮೊರ್ತೊಲೊ, ಬುದ್
ತಾಕಾ ನಾತ್ಲೆ ದೆವನ್; ಅನಿ

16 Tuji zār bāir disa-
zāi, ani tujiñ udkañ bi-
dint vāṅṭ.

17 Tiñ tunts bhōg,
ani dusreañ māñšānk
tāñče vāṅṭe melānāñ
zāundit.

18 Tuje zārik āśīrvād
melundi, ani tujeā tār-
nāṭeā pirāyer (tukā mel-
le¹⁾) āstrye kāḍe sou-
kāśāi bhōg.

19 Ti meruā bāri
mogāl ani meruāḅeā
pilā bāri pritiči zāun
asundi: tiḅeñ fōl soukā-
sāyen bhōg ani titso
mōg kārn sadānts sān-
tōs pāu.

20 Kiteāk, mojea bur-
geā, dusre āstrie vor-
viñ foṭuotāi ani dusrea-
ḅeā uskeānt soukāśāi
kāṅgetāi?

21 Deu māñšāḅeō vā-
ṭo polāitā, ani taḅiñ
sāmešt meṭāñ meztā.

22 Khoṭo mānis apleā
khotēpoṅān sāmpoḍtā,
aplea pātkañḅeā bānd-
pāsānt poḍtā.

23 To mortolo, bud
takā nātulli dekun; ani

16 Let thy fountains be
conveyed abroad, and in
the streets divide thy
waters.

17 Keep them to thy-
self alone, neither let
strangers be partakers
with thee.

18 Let thy vein be
blessed, and rejoice with
the wife of thy youth:

19 Let her be thy dear-
est hind, and most agree-
able fawn: let her breasts
inebriate thee at all
times, be thou delighted
continually with her love.

20 Why art thou sedu-
ced, my son, by a strange
woman, and art cherished
in the bosom of another?

21 The Lord beholdeth
the ways of man, and
considereth all his steps.

22 His own iniquities
catch the wicked, and he
is fast bound with the
ropes of his own sins.

23 He shall die, be-
cause he hath not re-

1) Whom you married.

ಅಪ್ಪಾ ಸದಾರ್ ಪಿಸ್ತಾಪೊಣಾನ್
ನಾಡಿಂತ ಪೊಡ್ತೊಲೊ.

ಅವಸ್ವರ್ VI.

1 ಮೊಜ್ಯಾ ಬುರ್ಗ್ಯಾ, ತುಜ್ಯಾ ಇ
ಷ್ಟಾ ಬದ್ಲಾಕ್ ಉತರ್ ದಿತಿ ಜಾಲಾ
ರ್, ವರ್ಕ್ಯಾ ಕಡೆ ಹಾತ್ ದಿಲ್ಯಾ; ತು
ಜ್ಯಾ ತೊಂಡಾಚ್ಯಾಂ ಉತ್ರಾನಿಂ ಸಾಂ
ವದ್ಲಾ.

2 ತುಜ್ಯಾ ತೊಂಡಾಚ್ಯಾ ಉತ್ರಾಂ
ನಿಂ ಸಾಂಪಾದ್ಲೊ, ಆನಿ ತುಜ್ಯಾಂ
ಸದ್ಲಾನಿಂ ಬಾಂದ್ಲೊ ಜಾಲುನ್
ವೊರ್ತಲೊ.

3 ತರ್, ಮೊಜ್ಯಾ ಬುರ್ಗ್ಯಾ, ಆ
ಲುಂ ಸಾಂಗ್ತಾಂ ತೆಂ ಕರ್, ಆನಿ ತು
ಕಾಚೆ ಚುಕೊನ್ ಘೆ: ತುಜ್ಯಾ ವೆರ್ವ್ಯಾ
ಚ್ಯಾ ಹಾತಾಂತ ಪೊಡ್ಲೊ ದೆಕು
ನ್. ದಾಲುಂ ಆಲುಂಸರ್, ತುಜ್ಯಾ
ಇಷ್ಟಾಕ್ ಉಟು:

4 ದೊಳೆ ದಾಂಪಿನಾಕಾ, ನೀದ್
ಪೊಡಾನಾಂ ಜಾಲುಂದಿ.

5 ಚತಾಳಾ ಬರಿ ಪೊರ್, ಆನಿ
ಸುಕ್ನಾ ಬರಿ ಸಿಕಾರೆಗಾರಾಚ್ಯಾ ಹಾ
ತಾಂತೊ ಚುಕೊನ್ ಘೆ.

6 ಮುಯೆ ಕಡೆ ಪೊಚ್, ಅಲ್ಲಿ ಮು
ನ್ಯಾ, ಆನಿ ತಿಚ್ಯೊ ವಾಟೊ ಪೊಳೆ ಆನಿ
ಬುದ್ ಸಿಕ್:

7 ತಿ, ಮೊಸ್ತಕ್ ಆನಿ ಉಪದೇಸಿ
ಆನಿ ರ್ಯಾ ನಾಸ್ತನಾಂ,

apleā sābār piseāpoṇān
nāḍint poḍtolo.

Avasvär VI.

1 Mojea burgeā, tujea
iṣṭā bādlāk utar diši
zaleār, pārkiā kāḍe hāt
dilāi; tujea tonḍācheān
utrāniñ sāmpāḍlāi.

2 Tujea tonḍāchea u-
trāniñ sāmpaḍloi, ani
tujeañ sābdāniñ bān-
ḍullo zāun vortautaloi.

3 Tār, mojea burgeā,
āuñ sangtāñ teñ kār,
ani tukāts tsukon ghe:
tujeā peleācheā hātānt
poḍuloi dekun. Dāuñ,
auñsār, tujea iṣṭāk uṭāi:

4 Doḷe dāmpinakā, nīd
poḍanāñ zāundi.

5 Čitālā bāri pōl, ani
sukneā bāri sikāregā-
rāchea hātāntlo tsukon
ghe.

6 Muye kāḍe vots, ālsi
māñšā, ani tačeo vāṭo
poḷe ani bud sik:

7 Ti, mostak ani upā-
dēsi ani rāi nastanañ,

ceived instruction, and in
the multitude of his folly
he shall be deceived.

Chapter VI.

1 My son, if thou be
surety for thy friend, thou
hast engaged fast thy
hand to a stranger.

2 Thou art ensnared
with the words of thy
mouth, and caught with
thy own words.

3 Do therefore, my son,
what I say, and deliver
thyself: because thou art
fallen into the hand of
thy neighbour. Run
about, make haste, stir
up thy friend:

4 Give not sleep to thy
eyes, neither let thy eye-
lids slumber.

5 Deliver thyself as a
doe from the hand, and
as a bird from the hand
of the fowler.

6 Go to the ant, O
sluggard, and consider
her ways, and learn
wisdom:

7 Which, although she
hath no guide, nor master,
nor captain,

8 ಗಮಾಚ್ಯಾ ವೆವಾರ್ ಆಪ್ಪಾಕ್ ಪಾಣ್ ತಯಾರ್ ಕರ್ತಾ, ಆನಿ ಬೆ ವ್ಯಾಚ್ಯಾ ವೆವಾರ್ ಆಪಾಕ್ ರಾಸ್ ಕರ್ತಾ.

9 ಕೆದೊಳ್ ಪರ್ಯಂತ್, ಆ ಲ್ಹ್ಯಾ, ನಿದ್ತಾ? ಕ್ಯಂ ನಿಜೆಂತ್ಲೊ ಉ ಟ್ಟಿ?

10 ಇಲ್ಲಿಂ ನಿದ್ತೊಲ್ಯೊ, ಇಲ್ಲಿ ನಿರದ್ ಪೊಡ್ತೆಲಿ, ಇಲ್ಲಿಂ ಹಾತ್ ಜೊ ದೊಲ್ಯೊ ಸೌಕಾಸ್ಯಾ ಕಾಣೆಲಂಕ್ :

11 ಆನಿ ದುರ್ಬಲ್ಯಾ ಪ್ಯೊಣಾ ರ್ಯಾ ಬರಿ ಆನಿ ಆಕಾಂತ್ ಹತ್ಯಾರಾಂ ಆಸ ಲ್ಹ್ಯಾ ಮನ್ಶಾ ಬರಿ ಪಾಲುತೆಲಿ. ಪುಣ್ ಜುರ್ಕ್ ಜಾಲುನ್ ಆಸ್ಲಾರ್, ಷರಿಬರಿ ತುಜೆಂ ಬೆಳೆಂ ಯೆತೆಲೆಂ, ಆನಿ ದುರ್ಬಲ್ಯಾ ತುಜೆ ಲಾಗ್ಸಿಲಿ ವೆತೆಲಿ.

12 ದೇವಾಕ್ ಸೊಡ್ತೊಲೊ, ಉ ಪ್ಯಾರಾಕ್ ಪೊಡನಾತುಲ್ಲೊ ಮನಿಸ್, ಕಪಟಾನ್ ಚಲ್ತಾ.

13 ದೊಳೆ ವೊಡ್ಡ್ ಹಿಶಾರೆ ದಿ ತಾ, ಪ್ಯಾ ಬೊಡ್ಯತಾ, ಬೊಟಾನ್ ಉ ಲ್ಯತಾ.

14 ನ್ಯಾಟ್ ವೊಣಾನ್ ನ್ಯಾಟ್ ಚೆಂತ್ತಾ ಆನಿ ಸದಾಂಚ್ ನ್ಯಾಯಿ ಕ ರ್ಯತಾ.

15 ತೊ ಎಕಚ್ ಫಾರಾ ನಾತ್ ಜಾತೊಲೊ, ಎಕಚ್ ಫಾರಾ ಭೊಸ್ಕೊ

8 Gimācēā velār ap-
ṇāk khāṇ tāyār kārtā,
ani beleācēā velār ahār
rās kārtā.

9 Kedolḥ pāriant, ā-
siā, niddtāi? Kāiñ niden-
tlo utṣi?

10 Illeñ niddtoli, illi
nid podteli, illeñ hāt
zodtoli soukāsāi kā-
ṇeunk:

11 Anidurbālkāi, poi-
nāriā bāri ani akānt
hatiārañ asalleā māñšā
bāri pāuteli. Puṇ tsurk
zāun asleār, zāri bāri
tujeñ beleñ yeteleñ, ani
durbālkāi tuje lāgsili
veteli.

12 Dēvāk soḍtolo, up-
kārāk poḍanātullo mā-
nis, kāpātān tsāltā.

13 Doḷe moḍn hiśāre
ditā, pāy boḍāitā, boṭān
ulāitā.

14 Vāiṭ monān vāiṭ
činttā ani śādānts nyāi
kārāitā.

15 To yekāts farā nāś
zātolo, yekāts farā bhos-

8 Provideth her meat
for herself in the sum-
mer, and gathereth her
food in the harvest.

9 How long wilt thou
sleep, O sluggard? when
wilt thou rise out of thy
sleep?

10 Thou wilt sleep a
little, thou wilt slumber
a little, thou wilt fold thy
hands a little to sleep:

11 And want shall come
upon thee as a traveller,
and poverty as a man
armed. But if thou be
diligent, thy harvest shall
come as a fountain, and
want shall flee far from
thee.

12 A man that is an
apostate, an unprofitable
man walketh with a per-
verse mouth.

13 He winketh with
the eyes, presseth with
the foot, speaketh with
the finger.

14 With a wicked heart
he deviseth evil, and at
all times he soweth dis-
cord.

15 To such a one his
destruction shall present-

ತೊಲೊ ಅನಿ ತಾಚೆ ಮುಕಾರ್
ತಾಕಾ ವೊಕಾತ್ ಆಸ್ತೆಂನಾಂ.

16 ದೇಲು ಕಾಂಟಾಲ್ತಾ ತ್ಯೊ ವ
ಸ್ತು ಸ ಅನಿ ಸಾತ್ವಿ ವಸ್ತು ಅಲ್ಹಿಕೆತಾ.

17 ಗರ್ವಿಷ್ಟ್ ದೊಳೆ, ಫೊಟಿ ಮೂ
ರ್ಚ ಜರ್ದ್, ಗುನ್ಯಾಲುಂ ನಾತ್ ಲ್ಲೆಂ
ರಗತ್ ವಾವ್ಯೊತೊಲೊ ಹಾತ್,

18 ವ್ಯಾಟ್ ಚಂತ್ನಾ ದಾಂವ್ಡೆಂ
ಮೊನ್, ವ್ಯಾಟಾಕ್ ಸೊಂಪಂ ಚಲ್ತೆಲೆ
ವ್ಯಾ.

19 ಫೊಟಿ ಉಪಾರ್ತೊಲೊ ಫೊ
ಟ್ಯೊಲೊ ಸಾಕ್ಸಿಗಾರ್, ಅನಿ ದಾವಾಂ
ಬಿತರ್ ಬೆಬನಾಲು ಕರ್ತೊಲೊ.

20 ಮೊಜ್ಯಾ ಬುರ್ಗ್ಯಾ, ದಾಪಾಚೆ
ಉಪದೇಸ್ ಸಾಂದಾಳ್ನ್ ದೊವೊರ್,
ಅನಿ ತುಜ್ಯಾ ಮಾಯೆಚಿ ಸೊಮೊರ್ತ್
ಸೋಡಿನಾಕಾ.

21 ತೆ ಮೊನಾ ಬಿತರ್ ದಾಂಪ್,
ಅನಿ ಗಳ್ಯಾಂತ್ ಗಾರ್.

22 ತುಂ ಚಲ್ತಾನಾಂ ತೆ ತುಜೆ
ಸಾಂಗಾತಾ ಚೆಲುಂದಿತ್, ತುಂ ನಿದ್ವ
ನಾಂ ತೆ ತುಕಾ ರಾಕುಂದಿತ್, ಅನಿ
ಜಾಗೊ ಜಾತನಾಂ ತಾಂಚೆ ಕಡೆ
ಉಲ್ಯ.

23 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್ ಫೊ
ಮಾರ್ನ್ ಯೋಕ್ ದಿವೊ, ಅನಿ ಉಪ

motolo ani tāče mukār
takā vokāt asčēñnāñ.

16 Dēu kaṅṭāltā teo
vāstu sã ani sātvi vās-
tu āḷṣiketā.

17 Garviṣṭ doḷe, foṭi
mārči jīb, guniāuñ nā-
tulleñ ragat vāuoitolo
hāt,

18 Vāiṭ činṭna band-
čeñ mōn, vāitāk sompeñ
tsāltele pāy,

19 Foṭi utsārtolo, foṭ-
kiro sākṣigār, ani bā-
vāñ bitār bebānāu kār-
tolo.

20 Mojea burgeā, bā-
pāče upādēs sām̃bālñ
dovor, ani tujeā māye-
či somort sōḍinakā.

21 Te monā bitār
dāmp, ani gāḷeānt gāl.

22 Tuñ tsāltanañ te
tuje sāngatā tsālundit,
tuñ nidtanañ, te tukā
rākundit, ani zāgo zā-
tanañ tānče kāḍe ulāi.

23 Kiteāk moḷēār for-
mān yēk divo, ani upā-

ly come, and he shall
suddenly be destroyed,
and shall no longer have
any remedy.

16 Six things there are
which the Lord hateth,
and the seventh His soul
detesteth:

17 Haughty eyes, a
lying tongue, hands that
shed innocent blood,

18 A heart that deviseth
wicked plots, feet that
are swift to run into mis-
chief,

19 A deceitful witness
that uttereth lies, and
him that soweth discord
among brethren.

20 My son, keep the
commandments of thy
father, and forsake not
the law of thy mother.

21 Bind them in thy
heart continually, and
put them about thy neck.

22 When thou walkest,
let them go with thee:
when thou sleepest, let
them keep thee, and
when thou awakest talk
with them.

23 Because the com-
mandment is a lamp, and

ದೇಸ ಯೇಕ್ ಉಚ್ಚ್ವಾಡ್, ಅನಿ ಚಣಿ ಯೆಚಿ ವಾಹ್ ಬೆಸ್ವಾ ಉಂಚಿ ಸಿಲೊಣ್:

24 ತುಕಾ ವ್ಯಾಹ್ ಅಸ್ತ್ರಿಯೆಂತೊ, ಪರ್ಕ್ಯಾ ಫುಸ್ಸಾ ಉಂಚಿ ಜಿಬೆಂತೊ ರಾ ಕ್ಲ್ಯಾ ಪಾಸುನ್.

25 ತುಜೆಂ ಮೊನ್ ತಿಚಿ ಸೊಬಿ ತಾಯೆಚಿ ಆಶಾ ಕರಿನಾಂ ಜಾಲುಂದಿ, ಆನಿ ತಿಚ್ಯಾ ಹಿಶಾರಾಂಚೆ ನಾಡಿಂತ್ ಪೊಡಾನಾಕಾ:

26 ಕೆತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ವ್ಯಾಹ್ ಅಸ್ತ್ರಿಯೆಚೆಂ ಮೊಲ್ ಕಷ್ಟಾನ್ ಯೇಕ್ ಉಂಡೊ: ಪುಣ್ ಅಸ್ತ್ರಿ ಮನ್ಯಾಚೊ ಮೊಲಾದಿಕ್ ಅತ್ಮೊ ಸಾಂಪಾಡ್ಯಾತಾ.

27 ಉಜೊ ಆಪ್ಲ್ಯಾ ಹದ್ಯಾಂತ್ ತ್, ನೆಸೊಣ್ ಅಸಾನಾಸ್ತಾನಾಂ ಮನ್ಯಾನ್ ಲಿಪಯೆತ್ತೀ?

28 ಯಾ ಕೆಂಡಾಂಚೆರ್ ಪ್ಯಾ ರಾ ಸಾನಾಸ್ತಾನಾಂ ಚಲಿಯೆತ್ತೀ?

29 ತಸೆಂಚ್ ಆಪ್ಲ್ಯಾ ವೆಲ್ಯಾಚ್ಯಾ ಅಸ್ತ್ರಿಯೆ ಕಡೆ ಚೆಲ್ತೊಲೊ, ತಿಕಾ ಆ ಪೊಡ್ಲೆಲ್ಯಾ ವೆಳಾರ್ ನಿತಕ್ ನ್ಯಂ.

30 ಚೊರ್ಚೆಂ ಭೌ ವ್ಯಾಹ್ ಪಾ ತಕ್ ನ್ಯಂ¹⁾; ಕೆತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ಭುಕೆಲ್ತೊ ಜೀವ್ ದಾದೊಸ್ ಕರುಂಕ್ ಚೊರ್ತಾ.

31 ಆನಿ ತೊ ಸಾಂಪ್ಡಾತ್ ಚಾ ಲ್ಯಾರ್, ಸಾತ್ ಪಾಲುಟಿ ಚಡ್ ವಾ ಪಸ್ ದಿತೊಲೊ²⁾: ಆನಿ ಆಪ್ಲ್ಯಾ ಗ ರಾಚಿ ಸಗ್ಳಿ ಆಸ್ತ್ ದಿತೊಲೊ.

dēs yēk uzuāḍ, ani jī-
nieči vāṭ bestaunči si-
koṇ:

24 Tukā vaiṭ āstrien-
tlo, pārkiā fuslāunče
jibentlo rakčēā pāsun.

25 Tujeñ mōn tiči so-
bitāieči āśā kārināñ zā-
undi, ani tičēā hiśārān-
če nādint poḍanakā:

26 Kiteāk moleār vaiṭ
āstriečeñ mol kāštān
yēk uṇḍo: puṇ āstri
mānśātsō molādik ātmo
sāmpadāitā.

27 Uzo apleā hārde-
ānt, nesōṇ lāsanāsta-
nāñ, mānśān lipāyetgi?

28 Yā keṇḍānčēr pāi
lāsanāstanañ tsāliyet-
gi?

29 Tāsents apleā pe-
leāčēā āstrie kāḍe tsāl-
tolo, tikā apodleleā ve-
lār nitāl nāiñ.

30 Tsorčeñ bhōu vaiṭ
pātak nāiñ¹⁾; kiteāk
moleār bhukello jīv dā-
dos kārunk tsortā.

31 Ani to sāmpḍat
zaleār, sāt pātuṭi tzāḍ
vāpasditolo²⁾: ani apleā
gārāči sāḡḷi āst ditolo.

the law a light, and re-
proofs of instruction are
the way of life:

24 That they may keep
thee from the evil woman,
and from the flattering
tongue of the stranger.

25 Let not thy heart
covet her beauty, be not
caught with her winks:

26 For the price of a
harlot is scarce one loaf:
but the woman catcheth
the precious soul of a
man.

27 Can a man hide fire
in his bosom, and his gar-
ments not burn?

28 Or can he walk up-
on hot coals, and his feet
not be burnt?

29 So he that goeth un-
to his neighbour's wife,
shall not be clean when
he shall touch her.

30 The fault is not so
great when a man hath
stolen; for he stealeth to
fill his hungry soul:

31 And if he be taken,
he shall restore sevenfold,
and shall give up all the
substance of his house.

1) "Bhou vaiṭ pātak nāiñ" munčēñ: produāra mukār.—"The fault is not so great" viz. compared with adultery.
2) Cf. Exodus, Ch. 22.

32 ಪುಣ್ ಪೈದುವಾರಿ ಅಪ್ಪಾಣ್ ಮೊನಾಚ್ಯಾ ಪಿಸ್ಯಾಪೊಣಾನ್ ಅಪ್ಪೊ ಅತ್ಮೊ ಹೊಗ್ಡಾತಾ:

33 ತೊ ಅಪ್ಪಾಣ್ ಅಕ್ಮಾನ್ ಆನಿ ಲಜ್ ರಾಸ್ ಕರ್ತಾ, ಆನಿ ತಾಚೊ ದ್ಯಾಬ್ನು ಉರ್ತೊಲೊ.

34 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ದಾ ದ್ವಾಂಚೊ ಮೊಸೊರ್ ಆನಿ ಕ್ರೋಧ್ ಘಾರಿಕ್ ಪೊಣಾಚ್ಯಾ ದಿಸಾ ಮೂಘ್ ಕರ್ಚೊನಾಂ.

35 ಆನಿ ಕೊಣೆಂಚ ಮಾಗ್ಣ್ಯಾರಿ ಅ್ಯಕುಂಚೊನಾಂ, ಆನಿ ಘಾರಿಕ್ ಪೊಣಾಕ್ ಸದಾರ್ ಕಾಣ್ಕೊಯಿ ಕಾಣಿಲುಂ ಚೊನಾಂ.

32 Puṇ produvāri ap-
leā monācheā piseapo-
nān aplo ātmo hogḍaitā:

33 To apṇāk akmān
ani lāz rās kārtā, ani
tātso beābru urtolo.

34 Kiteāk moleār dād-
leātso mosor ani krōdh
fārikpoṇācheā disā māf
kārtsonāñ.

35 Ani koṇēñi māg-
leāri aikuntsonāñ, ani
fārikpoṇāk sābār kaṇ-
keoi kāṇeuntsonāñ.

32 But he that is an
adulterer, for the folly of
his heart, shall destroy
his own soul:

33 He gathered to him-
self shame and dishonour,
and his reproach shall
not be blotted out.

34 Because the jealousy
and rage of the husband
will not spare in the day
of revenge.

35 Nor will he yield to
any man's prayers, nor
will he accept for satis-
faction ever so many gifts.

ಸಾಂ ಲುಕಾಚೆಂ ಪುಸ್ತಕ್

ಅವಸ್ವರ್ I.

1 ಸದಾರ್ ಮನ್ಶಾನಿಂ ಆಮ್ಚೆ ಬಿತ್
ರ್ ಗಡ್ ಲ್ಲಾಂ ವಸ್ತುಂಚಿ ಕತಾ ಸಾಂ
ಗುಂಕ್ ಪ್ರಯತನ್ ಕರ್ತಚ್;

2 ಜಿಸೆಂ ಆಮ್ಚಾಂ ಸಿಕ್ಕಲಾಂ ಸಾ
ಕ್ಳೆ ಜಾಲುನ್ ಪೊಳ್ಯಾರ್ಯಾಂ ತಾಸ್ತ್ರಾ ಮು
ನಿಯಾರ್ಯಾನಿಂ:

3 ಸಕಡ್ ವಸ್ತು ಸುರುವೆರ್ ಥಾ
ಲುನ್ ಚತ್ತಾಯೆನ್ ಆನಿ ಕ್ರಮಾನ್
ಪುರ್ತಾ ಸಾಂಗುಂಕ್, ಛೊ ಬೊರ್ಪ್ಯಾ

SAÑ LUKĀĀEN
PUSTAK

Avasvār I

1 Sābār māñšāniñ am-
če bitār gaḍulleaṅ vās-
tunči katā sāngunk
prāyātāñ kārtāts;

2 Zāseñ amkāñ sikkā-
lāñ sāks zāun poleleāñ
śāstrā-muniāryāniñ:

3 Sākāḍ vāstu suru-
ver thāun tsātrāyen ani
krāmāñ tukā sāngunk,

ST. LUKE

Chapter I.

1 Forasmuch as many
have taken in hand to
set forth in order a narra-
tion of the things that
have been accomplished
among us;

2 According as they
have delivered them unto
us, who from the begin-
ning were eye-witnesses
and ministers of the word:

3 It seemed good to me
also, having diligently
attained to all things

ತೊಟ್ಟಿಲಾ, ಮಾರಾಜ ಬೊರೆಂ ದಿ
ಸ್ಲೆಂ,

4 ತುಂ ಸಿಕ್‌ಲೆಂ ಸತ್ ಖರೆಂ
ಮೊರ್ ಸೊಮ್ಜಾಸೆಂ.

5 ಹೆರೊದ್ ಮೊಳ್ವ್ಯಾ ಜುದಿಯಾ
ಚ್ಯಾ ರಾಯಾಚ್ಯಾ ದಿಸಾನಿಂ ಆಮ್ಚೊ
ಸಾಸೆರ್ದೊತ್ ಆಸುಲೊ, ಜಾಚೆಂ
ನಾಲುಂ ಜಕಾರಿಆಸ್, ಆಬಿಆಚ್ಯಾ
ಕುಟ್ಮಾಚೊ: ತಾಚಿ ಆಸ್ತಿ ಆಬಿರೊನಾ
ಚ್ಯಾಂ ದುನಾಂತ್ಲಿ, ಆನಿ ತಿಚೆಂ ನಾಲುಂ
ಎಲಿಜಾಬೆತ್.

6 ದೊಗಾಂಚಿ ದೇವ್ ಮುಕಾರ್
ನೀತಿವಂತ್ ಜಾಲುನ್ ಘೊರ್ತಾಲುತಾ
ಲಿಂ, ಆನಿ ದೇವಾಚೆ ಸಕಡ್ ಉಪದೇಸ್
ಆನಿ ದೇವಾಚಿ ಸೊಮೊರ್ತ್ ಚುಕಾನಾ
ಸ್ತಾನಾಂ ಸಾಂದಾಕ್ತಾಲಿಂ.

7 ಪುಣ್ ತಾಂಕಾಂ ಬುರ್ಗಿಂ ನಾ
ತ್ಲಿಂ, ಎಲಿಜಾಬೆತ್ ವಾಂಚ್ ಆನಿ
ದೊಗಾಂಚಿ ಮಾತಾರಿಂ ಜಾಲುನ್ ಆ
ಸ್ಲೆಂ ದೆಕುನ್.

8 ಆನಿ ತೊ ತಾಸ್ತಾಚೆ ಕ್ಯಾಡೆ
ತಾಕಾ ನೆಪ್ಪಿಲ್ಯಾ ವೆಳಾರ್ ಪಾಕ್ತಾ
ನಾಂ,

9 ಸಾಸೆರ್ದೊತಿಚೆ ದಸ್ತುರಿ ಪ
ಮಾಣೆ, ಸರ್ತಿನ್ ಬ್ಯಾರ್ ಸರ್ನ್
ದೇವಾಚ್ಯಾ ಗರಾಂತ್ ರಿಗ್ಲೊ ಧುಂವೊ
ಲುಂಕ್;

bhou boreā Theophilā,
makāi boreñ disleñ,

4 Tuñ sikulleñ sāt
khāreñ mōṅ somzaseñ.

5 Herod molleā Jude-
yāṛceā rāyāṛceā disāniñ
āmkō sāserdot asullo,
zaṛeñ nāuñ Zakāriās,
Abiāṛcea kuṭmāto: taṛi
āstri Aaronāṛceāñ du-
vāntli, ani tiṛeñ nāuñ
Elizābet.

6 Dogāni Dēvā mu-
kār nītvānt zāun vor-
tautāliñ, ani Dēvāṛce sāk-
kād upādēs ani Dēvāṛi
somort tsukanāstanañ
sambāṭtāliñ.

7 Puṅ tankāñ burgiñ
nātulliñ, Elizābet vānz
ani dogāni mātāriñ zā-
un asālliñ dekun.

8 Ani to šāstrāṛce kāi-
de takā nemsileā veḷār
pāṭtanañ,

9 Sāserdotiṛce dāsturi
pārmāṇe, sārṭin bāir
sārn dēvāṛceā gārānt
riglo dhumpouñk;

from the beginning, to
write to thee in order,
most excellent Theophilus
4 That thou mayest
know the verity of those
words in which thou hast
been instructed.

5 There was in the days
of Herod, the king of
Judea, a certain priest
named Zachary, of the
course of Abia: and his
wife was of the daughters
of Aaron, and her name
Elizabeth.

6 And they were both
just before God, walking
in all the commandments
and justifications of the
Lord without blame.

7 And they had no son,
for that Elizabeth was
barren, and they both
were well advanced in
years.

8 And it came to pass,
when he executed the
priestly function in the
order of his course before
God,

9 According to the
custom of the priestly
office, it was his lot to
offer incense, going into
the temple of the Lord;

10 ಆನಿ ಸೆಗ್ಲೊ ಜೆಮೊ ಧುಂ ಪಾಂಚ್ಯಾ ವೆವಾರ್ ಮಾಗ್ಣೆಂ ಕರ್ನ್ ದ್ವಾರ್ ಆಸುಲೊ.

11 ಆನಿ ದೇವಾಚೊ ಬೊಡ್ಯೊ ಧುಂಪಾಚೆ ಆಲ್ತಾರಿಚ್ಯಾ ಉಜ್ವಾಕ್ ದಿಕ್ವಾನ್ ತಾಕಾ ದಿಷ್ಟಿ ಪೊಡೊ.

12 ಜಾಕಾರಿಆಸ್ ಪೊಳೆಲುನ್ ಭಿಯೆಲೊ ಆನಿ ಕಾಂಪ್ಲೊ.

13 ಆನಿ ಬೊಡ್ಯಾನ್ ತಾಕಾ ಸಾಂಗ್ಲೆಂ: ಭಿಯೆನಾಕಾ, ಜಾಕಾರಿ ಆಸಾ, ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ (ದೇವಾನ್) ತುಜೆಂ ಮಾಗ್ಣೆಂ ಆಳ್ಕಾರಾಂ: ಆನಿ ತುಜ ಆಸ್ತಿ ಎಲಿಜಾಬೆತ್ ತುಕಾ ಎಕಾ ಬುರ್ಗ್ಯಾಕ್ ಪರ್ಸುತ್ ಜಾತೆಲಿ, ಆನಿ ತಾಕಾ ಜುನಾಲುಂ ಮೊಣ್ ನಾವುಂ ದೊಪೊರ್ತೊಲೊ:

14 ಆನಿ ತೊ ತುಕಾ ಸಂತೋಸ್ ಆನಿ ಉಲಾಸ್ ದಿತೊಲೊ, ಆನಿ ಸದಾರ್ ಲೋಕ್ ತಾಚ್ಯಾ ಜಲ್ಮಾಕ್ ಸಂತೋಸ್ ಪಾಲುತೊಲೊ.

15 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ತೊ ಪೊಡ್ ದೇವಾ ಮುಕಾರ್, ಆನಿ ಸೊಲೊ ಆನಿ ಅಮರಾಚೆ ವಸ್ತ್ ಪಿಯೆ ಉಂಜೊನಾಂ, ಆನಿ ಸ್ಪಿರಿತಾ ಸಾಂತಾನ್ ಬೊರ್ನ್ ಜಾತೊಲೊ, ಮಾಯೆಚೆ ಕುಸಿಂತ್ ಆಸ್ತಾನಾಂ ಮೊಣಾಸರ್ ಸ್ಯತ್.

16 ಆನಿ ಸದಾರ್ ಇಜ್ರಾಯೆಲಾಚ್ಯಾಂ ಪುತ್ರಾಂಕ್ ತಾಂಚ್ಯಾ ದೇವಾ ಧುಂ ಪೊರ್ತೊಲೊ.

10 Ani sãglo zomodhlumpounçaveļarmãgneñ kãrn bãir asullo.

11 Ani Dêvãtso bođvo dhumpãçea altãriçea uzveã dikkãn takã diṣṭi poḍlo.

12 Zakãriãs poļeun bhiyelo ani kãmplo.

13 Ani bođveãn takã sangleñ: Bhiyenakã, Zakãriãsã, kiteãk moļeãr (Dêvãn) tujeñ mãgneñ aikalãñ: ani tujiãstri Elizãbet tukã yekã burgeãk pãrsut zãteli, ani takã Juãuñ moñ nãuñ dovortolo:

14 Ani to tukã santõs ani ulãs ditolo, ani sãbãr lõk taçea zãlmãk santõs pãutolo.

15 Kiteãk moļeãr to voḍ Dêvã mukãr, ani soro ani amalãçi vãstũ piyeuntsonãñ, ani Spiritã Santãn born zãtolo, mãyeçe kusint astanãñ moñãsãr sãit.

16 Ani sãbãr Izrayelãçeañ putrãnk tançea Dêvã thãñ portitolo.

10 And all the multitude of the people was praying without at the hour of incense.

11 And there appeared to him an Angel of the Lord, standing on the right side of the altar of incense.

12 And Zachary seeing him was troubled, and fear fell upon him.

13 But the Angel said to him: Fear not Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John:

14 And thou shalt have joy and gladness, and many shall rejoice in his nativity.

15 For he shall be great before the Lord: and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb.

16 And he shall convert many of the children of Israel to the Lord their God.

17 ಅನಿ ತೊ ಎಲಿಯಾ ಬರಿ ತಾಚೆ ಮುಕಾರ್ ವೆತೊಲೊ; ಜಾ ಪಾಂಚಿಂ ಕಾಳ್ಜಾಂ ಪುತ್ರಾಂ ಫ್ಯುಂ ಅನಿ ಅನ್ವಾವಾಡ್ಪಾಂಕ್ ನಿರತಿವೊಂ ತಾಂಚೆ ಬುದಿಕ್ ಪೊರ್ತೊಲುಂಕ್; ಸೊಮಿಯಾಕ್ ಸಂಪೂರ್ಣ್ ಜೊಮೊ ತಯಾರ್ ಕರುಂಕ್.

18 ಅನಿ ಜಾಕಾರಿಆಸಾನ್ ಬೊಡ್ಡ್ಯಾಕ್ಡೆ ಮೊಳೆಂ: ಯೆಂ ಕಸೆಂ ಅವೆಂ ಜಾಣಾ ಜಾಲುಂಚೆಂ? ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ಆಲಂ ಮಾತಾರೊ ಅನಿ ಮೊಜೆ ಅಸ್ತ್ರಿಯೆಕ್ ಸದಾರ್ ಪಿರ್ಯಾ ಆಸಾ.

19 ಅನಿ ಬೊಡ್ಡ್ಯಾನ್ ಜಾದ್ ದಿ ಉನ್ ಸಾಂಗ್ಲೆಂ: ಆಲಂ ದೇವಾ ಮುಕಾರ್ ರಾಲುಂಚೊ ಗಾಬ್ರಿಯೆಲ್; ಅನಿ (ದೇವಾನ್) ಮಕಾ ಧಾಡ್ಲಾಂ ತುಜೆ ಗಡೆ ಉಲೊಲುಂಕ್ ಅನಿ ಯೆಂ ತುಕಾ ಪರ್ಗಟ್ ಕರುಂಕ್.

20 ಅನಿ ಪೊಳೆ: ಮೊನೊ ಆಸ್ಲೊಲೊ, ಅನಿ ಉಲೊಲುಂಕ್ ತಾಂಕ್ ಆಸ್ಲಿನಾಂ, ಯೊ ವಸ್ತು ಜಾತಾತ್ ಮೊಣಾಸರ್; ಅವೆಂ ತುಕಾ ಸಾಂಗ್ಲೊಲೊ ವಸ್ತು, ಜ್ಯೊ ಗಡುನ್ ಯೆತಲೊ ಛಾವೊತ್ಯಾ ವೆವಾರ್, ಸತ್ಮಾಂದುಂಕ್ ನ್ಯಾ ದೆಕುನ್.

21 ಅನಿ ಜೊಮೊಜಾಕಾರಿಆಸಾಕ್ ರಾಕುನ್ ಆಸುಲೊ, ಅನಿ ಅಜಾಪ್ ಜಾತಾಲೊ ತೊ ಇಗರ್ಜೆಂತ್ ತೊ ದೊಲು ಕರ್ತಾ ಮೊಣ್.

17 Ani to Eliā bāri tače mukār vetolo; bā-pānčīñ kālzañ putrāñ thāññ ani anbāvāḍṭiāñk nītivontāñče budik portounk, Somiāk sāmpūrṇ zomo tāyār kārunk.

18 Ani Zakāriāsān Bodveā kāḍe moļēñ: yeñ kāsēñ āveñ zāñā zāunčēñ? kiteāk moļēār, āuñ mātāro ani moje āstriek sābār pirāi asā.

19 Ani Bodveān zāb diun sāngleñ: āuñ Dēvā mukār rauntso Gābriel; ani (Dēvān) makā dhāḍlāñ tuje gāḍe ulounk ani yeñ tukā pārgāṭ kārunk.

20 Ani poļe: monoastoloi, ani ulounk tāñk asčīnāñ, yeo vāstu zātāt moñāsār; āveñ tukā sangulleo vāstu, jeo gaḍun yeteleo fāvoteā velār, sātmandunknāi dekun.

21 Ani zomo Zakāriāsāk rākun asullo, ani ajāp zātālo to igārjent toḍou kartā mōn.

17 And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

18 And Zachary said to the Angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years.

19 And the Angel answering, said to him: I am Gabriel who stand before God; and am sent to speak to thee, and to bring thee these good tidings.

20 And behold thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass; because thou hast not believed my words, which shall be fulfilled in their time.

21 And the people were waiting for Zachary, and they wondered that he tarried so long in the temple.

22 ಆನಿ ಬ್ಯಾರ್ ಸರ್ನ್ ತಾಚೆ ಗಡೆ ಉಲೊಲುಂಕ್ ತಾಂಕ್ ನಾತ್ ಲ್ಲಿ ಆನಿ ತಾಕಾ (ಜೊಮ್ಯಾಕ್) ಕಳಿತೆ ಜಾಲೆಂ ಕ ಸಾಸೆದೊರ್ತಿಕ್ ಇರ್ಜೆಂತ್ ಎಕ್ ದಿಷ್ಟ್ ಪೊಣೆ ಲ್ಲಿ ಮೊಣ್. ಆನಿ ತೊ ಲೊಕಾಕ್ ಗುರ್ತಾನಿಂ ಉಲ್ಟಾ ತಾಲೊ ಆನಿ ಮೊನೊ ರಾಉಲೊ.

23 ಆನಿ ಆಪ್ಲ್ಯಾ ತಾಸ್ತಾಚೆಂ ಕಾಮ್ ಜಾಲ್ಯಾ ಉಪ್ರಾನ್ತ್ ಗರಾ ಗೆಲೊ.

24 ತೆ ದೀಸ್ ಜಾಲ್ಯಾ ಉಪ್ರಾಂತ್ ಎರಿಜಾಬೆತ್, ತಾಚಿ ಆಸ್ತಿ, ಗರ್ಬೆಸ್ತ್ ಜಾಲಿ ಆನಿ ಪಾಂಚ್ ವೊನಿ ಲಿಪ್ತಾಲಿ ಸಾಂಗುನ್:

25 ದೇವಾನ್ ಮೊಜೆ ಥ್ಯಂ ಯೆಂ ಕೆಲಾಂ, ಜ್ಯಾಂ ದಿಸಾನಿಂ ತಾಣೆಂ ಮೂಕಾ ಪೊಳ್ಕಲಿ ಮನ್ಶಾ ಬಿರ್ತೆ ಮೊಜೆ ವೊಲೊ ಆಕ್ಮಾನ್ ಕಾಡುಂಕ್.

26 ಆನಿ ಸವ್ಯಾ ಮೊನ್ಯಾ ದೇವಾನ್ ಗಾಬ್ರಿಯೆಲ್ ಮೊಳ್ಳ್ಯಾ ಜೊ ಡ್ವ್ಯಾಕ್ ಧಾಡೊ ಗಾಲಿಲ್ಯಾಚ್ಯಾ ನಾ ಜಾರೆತ್ ಮೊಳ್ಳ್ಯಾ ಶೆರಾಂತ್, ದಾವೀ ದಾಚ್ಯಾ ಗರಾಣ್ಯಾಚ್ಯಾ.

27 ಜೊಜೆ ಮೊಳ್ಳ್ಯಾ ದಾದ್ಲ್ಯಾಕ್ ಕೆದ ಕಾಜಾರ್ ಜಾಲ್ಲೆ ಆಂಕ್ವಾರಿ ಲಾಗಿಂ; ಆನಿ ಆಂಕ್ವಾರಿಚೆಂ ನಾಲುಂ ಮರಿ.

28 ಆನಿ ಜೊಡ್ವ್ಯಾನ್ ತಿಚೆ ಕಡೆ ಪೊಚುನ್ ಸಾಂಗ್ಲೆಂ: ನಮಾನ್, ಕುರ್ವೆನ್ ಭೊರ್ಲೆಲೆ, ಸೊಮ ದೇಲು

22 Ani bair sarn tāche gāḍe uloung tāng nātalli ani takā (zomeāk) kālīt zālēñ ki sāserdotik igārjent yēk dišt podullimōñ. Ani to lokāk gurtāniñ ulāitālo ani mono rāulo.

23 Ani apleā śāstrā-čēñ kām zālēā uprānt gārā gelo.

24 Te dis zālēā uprānt Elizābet, tači āstri, gārbest zāli, ani pānts moine liptāli sangun:

25 Dēvān moje thāiñ yeñ kelāñ, jeāñ disāniñ tañēñ makā poleili māñša bitār moje voilo ākmān kāḍunk.

26 Ani sāveā moineā Dēvān Gābriel mollea Boḍveāk dhāḍlo Galileāčēā Nazaret mollea šerānt, Dāvidāčēa gārāñēāčēa,

27 Zoze mollea dād-leā kāḍe kāzār zālle ankuāri lāgiñ; ani ankuāričēñ nāuñ Māri.

28 Ani Boḍveāntiče kādē votsun sanglēñ: Namān, kurpen bhorlele,

22 And when he came out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

23 And it came to pass, after the days of his office were accomplished, he departed to his own house.

24 And after those days Elisabeth, his wife, conceived, and hid herself five months, saying:

25 Thus hath the Lord dealt with me in the days wherein He hath had regard to take away my reproach among men.

26 And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the Angel being come in, said unto her: Hail, full of grace, the

ತುಜೆ ಘಂ ಆಸಾ; ಅಸ್ತ್ರಿಯಾಂ ಬಿತರ್ ತುಂ ಸದೆಲೂ.

29 ತಿ ಆಕುನ್, ತ್ಯಾ ಸಾಂಗ್ಲಾಕ್ ಪಾಸುನ್ ಭಿಯೆಲಿ; ಆನಿ ಜೆಂತಾಲಿ ಕಸಲೊ ನಮಸ್ಕಾರ್ ಮೊಣ್.

30 ಆನಿ ಬೊಡ್ವಾನ್ ತಿಕಾ ಸಾಂಗ್ಲೆಂ: ಭಿಯೆನಾಕಾ, ಮರಿಯೆ, ತುಕಾ ದೇನಾ ಮುಕಾರ್ ಕುರ್ಪಾ ಮೆಳ್ವಾಕ್ ದೆಕುನ್.

31 ಫೊಲೆ: ಗರ್ಬೆಸ್ತ್ ಜಾತೆಲಿ, ಆನಿ ಎಕಾ ಬುರ್ಗ್ಯಾಕ್ ಫೊರ್ಸುತ್ ಜಾತೆಲಿ, ಆನಿ ತಾಕಾ ಜೆಜು ಮೊಣ್ ನಾಲೂಂ ದೊವೊರ್ತಲಿ.

32 ಓ ವೊಡ್ ಜಾಲುನ್ ವೊ ತಾಳುತೊಲೊ, ಆನಿ ತಾಕಾ ಫೊ ವೊಡ್ ದೇನಾಜೊ ಪುತ್ ಮೊಣ್ ಮೊ ಫ್ಲೆಲಿ, ಆನಿ ದೇಲಿ ತಾಕಾ ದಿತೊಲೊ ತಾಚ್ಯಾ ಮಾಲ್ಗಡ್ಯಾ ದಾವೀದಾಚೆಂ ಸಿಯಾಸನ್ ಆನಿ ತೊ ಜಾಕೊದಾಚ್ಯಾ ಗರಾಣ್ಯಾಂತ್ ಸದಾಂಕಾರ್ ರಾಜ್ಕೊ ಖ್ಯಾ ಕರ್ತೊಲೊ.

33 ಆನಿ ತಾಜೆ ರಾಜ್ಕೊ ಖ್ಯಾಯೆಕ್ ಸೆವೊಬ್ ಆಸ್ಲೊನಾಂ.

34 ತೊವೊಕ್ ಮರಿಯೆನ್ ಬೊಡ್ವಾಕ್ ಸಾಂಗ್ಲೆಂ: ಯೆಂ ಕಸೆಂ ಜಾಂವಿಯೆತ್? ಕಿತ್ಯಾಕ್ ಮೊಳ್ವಾರ್ ಆಲೂಂ ದಾದ್ಲ್ಯಾಕ್ ವೊಳ್ವಾನಾಂ.

35 ಆನಿ ಬೊಡ್ವಾನ್ ಜಾಡ್ ದಿ ಉನ್ ಸಾಂಗ್ಲೆಂ: ಸ್ಪಿರಿತ್ ಸಾಂತ್ ತು

Somi Dēu tuje thāiñ asā; āstreāñ bitār tuñ sādeuñ.

29 Ti āikun, tea sang-neā pasun bhiyeli; ani čintāli kasalo namas-kār mōṇ.

30 Ani Boḍveān tikā sangleñ: Bhiyenakā, Māriye, tukā Dēvā mukār kulpā melleā de-kun.

31 Poļe: gārbest zā-teli, ani yekā burgeāk porsut zāтели, ani takā Jezu mōṇ nāuñ dovor-teli.

32 Uo vōḍ zāun vor-tautolo, ani takā bhovōḍ Dēvātso put mōṇ montele, ani Dēu takā ditolo tačēā mālgāḍea Dāvidāčēñ siāsan ani to Jakobāčēā gārāneānt sādāñkāl rāzvotkākārtolo.

33 Ani tače rāzvotkāyek sevot assonāñ.

34 Tovōl Mārien Boḍveāk sangleñ: Yeñ kaseñ zāviet? Kiteāk moļeār āuñ dādleāk vōlkanāñ.

35 Ani Boḍveān zāb diun sangleñ: Spiritu

Lord is with thee: blessed art thou among women.

29 Who having heard, was troubled at his saying, and thought within herself what manner of salutation this should be.

30 And the Angel said to her: Fear not, Mary, for thou hast found grace with God.

31 Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever,

33 And of his kingdom there shall be no end.

34 And Mary said to the Angel: How shall this be done? because I know not man.

35 And the Angel answering, said to her:

ಜೆರ ದೆಲಂತೊಲೊ ಆನಿ ಥೌ ಷೊ
ಡಾಚಿ (ದೇವಾಚಿ) ಪೊದ್ವಿ ತುಕಾ ಸಾಂ
ವಾಕ್ರಲಿ, ಆನಿ ತ್ಯಾ ಪಾಸುನ್ ತುಜೆ
ಜಿತರ್ ಗರ್ವ್ ಸಂದಾಲುತೊಲೊ ಥಾ
ಗೆವೊಂತ್, ತಾಕಾ ದೇವಾಚೊ ಪುತ್
ಮೊನ್ ಮೊಕ್ತೆಲೆ.

36 ಆನಿ ಪೊಳೆ: ಎಲಿಜಾಬೆತ್,
ತುಜೆ ಮಾಲುಸಿ ಬೊಕ್ಕ, ಆಪ್ಲೆ
ಮಾತಾರೆ ಪಿರಾಯೆರ್ ಗರ್ವ್ ಸಂ
ವಾಲುಲ್ಯಾ, ಸ ಮೊನ್ಯಾಂ ಥಾಲುನ್;

37 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್ ದೇವಾಕ್
ಕ್ಯಾಂಚ್ ಉತರ್ ಅಲುಗಡ್ ನ್ಯಂ.

38 ಆನಿ ಮರಿಯೆನ್ ಸಾಂಗ್ಲೊ:
ಪೊಳೆ, ಅಲಂ ದೇವಾಚಿ ಚಾಕರ್ನ್;
ಮೊಜೆ ಥ್ಯಂ ತುಜ್ಯಾಂ ಉತ್ರಾಂ ಪ
ಮಾಣೆ ಜಾಲುಂ. ಆನಿ ತಿಜೆ ರಾ
ಗ್ನಿಲೊ ಬೊಡ್ವೊ ಗೆಲೊ.

39 ಆನಿ ಮರಿ ಉಟುನ್ ತ್ಯಾಂ
ದಿಸಾನಿಂ ಪರ್ವತಾಂಚ್ಯಾ ಗಾವಾಂತ್
ಅಲಸರಾನ್ ಗೆಲಿ ಜುದಿಯಾಚ್ಯಾ
ಶಿರಾಂತ್.

40 ಆನಿ ಚಾಕಾರಿಆಸಾಚ್ಯಾ ಗಾ
ರಾಂತ್ ರಿಗೊನ್, ಎಲಿಜಾಬೆತಿಕ್
ಮಾನ್ ಕೆಲೊ.

41 ಆನಿ ಎಲಿಜಾಬೆತ್ ಮರಿಯೆ
ಚೊ ನಮಸ್ಕಾರ್ ಆಕುನ್, ಜು
ಗ್ಯಾನ್ ತಿಜೆ ಕುಸಿಂತ್ ಉರಾಸ್
ಫೊಗ್ಲೊ, ಆನಿ ಎಲಿಜಾಬೆತ್ ಸ್ವಿರಿತಾ
ಸಾಂತಾನ್ ಘೊರ್ಲಿ

Sāntu tujer deuntolo
ani bhov vōḍāči (Dēvā-
či) podvi tukā sambāl-
teli, ani teā pasun tuje
bitār gārb sambautolo
bhāgevont, takā Dēvā-
tso put mōṇ mōṇtele.

36 Ani poḷe: Elizā-
bet, tuji māusi boin,
aple mātāre pirāyer
gārb sambauleā sā moi-
neān thāun;

37 Kiteāk moḷēār Dē-
vāk kāiñts utar augāḍ
nāñ.

38 Ani Māriyen sang-
leñ: poḷe, āuñ Dēvāči
tsākārñ; moje thāñ tu-
jeān utrañ pārmāṇe zā-
uñ. Ani tiče lāgsilo
Boḍvo gelo.

39 Ani Māri uṭun
teañ disāniñ pārvātāñ-
čēā gāvānt ausārān ge-
li, Judeācēā šerānt.

40 Ani Zakāriāsācēā
gārānt rigon Elizābetik
mān kelo.

41 Ani Elizābet Mā-
rietso namaskār āikun,
burgeān tiče kusint ulās
bhoglo, ani Elizābet
Spiritā Santān bhorli:

The Holy Ghost shall
come upon thee, and the
power of the Most High
shall overshadow thee.
And therefore also the
Holy which shall be born
of thee shall be called the
Son of God.

36 And behold thy
cousin Elizabeth, she also
hath conceived a son in
her old age: and this is
the sixth month with her,
that is called barren;

37 Because no word
shall be impossible with
God.

38 And Mary said:
Behold the handmaid of
the Lord, be it done to
me according to thy word.
And the Angel departed
from her.

39 And Mary rising up
in those days, went into
the hill country with haste
into a city of Juda.

40 And she entered into
the house of Zachary,
and saluted Elizabeth.

41 And it came to pass,
that when Elizabeth heard
the salutation of Mary,
the infant leaped in her
womb. And Elisabeth was
filled with the Holy Ghost:

42 ಅನಿ ಬೋದ್ ಮಾನ್ ಸಾಂ
ಗ್ಗಂ: ಅಸ್ತಿಯಾಂ ದಿತರ್ ತುಂ ಸದೆ
ಲುಂ, ಅನಿ ಸದೆಲುಂ ಫೋ ತುಜೆ
ಕುಸಿಜೆಂ ಜೆಜು.

43 ಅನಿ ಕಸಿ ಮೊಜ್ಯಾ ದೇನಾಚಿ
ಮ್ಯಾ ಮೊಜೆ ಕಡೆ ಯೆಲುಂಚಿ?

44 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್, ಫೊಳೆ,
ತುಜೊ ತಾಳೊ ಮೊಜ್ಯಾ ಕಾನಾಂತ್
ಫೊಡೊನ್, ಬುರ್ಗ್ಯಾನ್ ಮೊಜೆ ಕು
ಸಿಂತ್ ಉರಾಸ್ ಭೊಗ್ಲಾ.

45 ಅನಿ ಧಾಗೆವೊಂತ್ ತುಂ, ಸ
ತ್ಯಾಂ ದೆ ರ್ಲ್ಯಾ ಪಾಸ್ವೊತ್; ಕಿತ್ಯಾಕ್
ಮೊಳ್ಯಾರ್ ಸೊಮಿಯಾನ್ ತುಕಾ
ಸಾಂಗ್ ಲ್ಲೆಂ, ತೆಂ ತುಜೆ ಫ್ಯಂ ಗಡುನ್
ಯೆತಲೆಂ.

46 ಅನಿ ಮರಿಯೆನ್ ಸಾಂಗ್ಲೆಂ:
ಮೊಜೊ ಆತ್ಮೊ ದೇನಾಕ್ ಫೊರ್ವಿ ತಾ:

47 ಅನಿ ಮೊಜೆಂ ಮೊನ್ ಸಂ
ತೋಸ್ ಪಾಲುಲೆಂ, ದೇನಾ, ಮೊಜ್ಯಾ
ಸೊಡ್ವೊಣ್ಡಾರಾ, ಫ್ಯಂ.

48 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ಆಪ್ಲೆ
ಚಾರ್ಕನಿ ಚಿ ಕಿರ್ಕೊಳ್ಯಾ ತಾಣೆಂ
ಫೊಳ್ಯೆಲ್ಯಾ: ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್,
ಫೊಳೆ, ಯ್ಯಾ ಮುಕಾರ್ ಸಕಡ್
ಸೊಸ್ತಿ ಮಾಕಾ ಫೊರ್ವಿ ತಲೊ.

49 ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ಸರ್ವ್
ಫೊದ್ವೊದಾರಾನ್ ಮೊಜೆ ಫ್ಯಂ ಫೋಡ್
ವಸ್ತು ಕೆಲ್ಯಾತ್, ಅನಿ ತಾಜೆಂ ನಾಲುಂ
ಧಾಗೆವೊಂತ್.

42 Anibōb mānsang-
leñ: āstreñ bitār tuñ
śādeuñ, ani śādeuñ fōl
tuje kusiçēñ Jezu.

43 Anikāsi mojea Dē-
vāçi māi moje kḥḍe
yeunçi?

44 Kiteāk moļeār, po-
ļe, tuzo tālo mojeā kā-
nānt poḍon, burgeān
mojekusintulās bhogla.

45 Anibhāgevont tuñ
sātmandulleā pasvot;
kiteāk moļeār Somiān
tukā sangulleñ, teñ tuje
thāiñ gāḍun yeteleñ.

46 Animāriyen sang-
leñ: Mozo ātmo Dēvāk
vorñitā:

47 Animojeñ mōn sa-
ntōs pāuleñ, Dēvā, mo-
jea Soḍvonḍarā, thāiñ.

48 Kiteākmoļeār, aple
tsākārniçi kirkolāi tā-
neñ poļeleā: kiteāk mo-
ļeār, poļe, yea mukār
śākhāḍ sosti makā vorñi-
teleo.

49 Kiteāk moļeār sār-
vṣu podvedārān moje
thāiñ vōḍ vāstu keleāt,
ani taçēñ nāuñ bhāge-
vont.

42 And she cried out
with a loud voice, and
said: Blessed art thou a-
mong women, and blessed
is the fruit of thy womb.

43 And whence is this to
me, that the mother of my
Lord should come to me?

44 For, behold, as soon
as the voice of thy salu-
tation sounded in my ears,
the infant in my womb
leaped for joy.

45 And blessed art thou
that hast believed, be-
cause those things shall
be accomplished that
were spoken to thee by
the Lord.

46 And Mary said: My
soul doth magnify the
Lord:

47 And my spirit hath
rejoiced in God my
Saviour.

48 Because He hath re-
garded the humility of
His handmaid: for, be-
hold, from henceforth all
generations shall call me
blessed.

49 Because He that is
mighty hath done great
things to me: and Holy
is His name.

50 ಆನಿ ತಾಚಿ ಕಾಕುಳ್ ತಾಕಾ
ಭಿಯೆತಲ್ಯಾಂಚ್ಯಾಂ ಸೊಸ್ತೆಂಕ್ ಮ
ವಾನಾಸ್ತಾನಾಂ ಮೆವ್ತಾ.

51 ಆಪ್ಲ್ಯಾ ಹಾತಾಚೆಂ ಬೊರ್ಲೆ
ದಾಕುಲೆಂ: ಆಪ್ಲ್ಯಾ ಮೊನಾಂತ್ ಗ
ರ್ವ್ ಕರ್ತಲ್ಯಾಂಕ್ ಭೊಸ್ತೆಲೆ.

52 ಪೊದ್ವೆದಾರ್ ಮನ್ಶಾಂತ್ ತಾಂ
ಚ್ಯಾ ಸಿಯಾಸನಾರ್ ಥಾಲನ್ ಕಾಡ್ನ್
ಗಾಲೆ ಆನಿ ನೆಣ್ತಾಂಕ್ ಮಾನ್ ದಿಲೊ.

53 ಭುಕೆಲ್ಯಾಂಕ್ ಬೊರೆಪೊಣಾ
ನ್ ಭೊರ್ಲಾತ್, ಆನಿ ಗ್ರೆಸ್ತಾಂಕ್
ಪಾಲಿ ಸೊಡ್ಲ್ಯಾತ್.

54 ಇಸ್ರಾಯೆಲಾಕ್ ಆಪ್ಲ್ಯಾ ಹಾ
ಕ್ರಾಕ್ ಕಾಣ್ಲೆಲಾ, ತಾಚಿ ಕಾಕುಳ್
ಕರ್ನ್.

55 ಜೆಜೊ ತೊ ಆಮ್ಚಾಂ ದಾ
ಪಾಂಚ್ಯಾಂ, ಆದ್ರಾಹಾಮಾ ಆನಿ ತಾಚೆ
ಸಂತತಿ ಕಡೆ ಉಲ್ಟಲೊ ಸದಾಂಕಾ
ಲಾಕ್.

56 ಆನಿ ಮರಿ ತಿಚೆ ಸಾಂಗಾತಾ
ಸುಮಾರ್ ತೀನ್ ಮೊನ್ ರಾವೊನ್,
ಆಪ್ಲ್ಯಾ ಗಾರಾ ಪಾಟಿ ಲ್ಲಲಿ.

57 ಆನಿ ಪೊರ್ಸುತ್ ಜಾಲುಂಚೊ
ವೇಳ್ ಪಾವೊನ್, ಎಲಿಜಾಬೆತ್ ಎಕಾ
ಬುರ್ಗ್ಯಾಕ್ ಪೊರ್ಸುತ್ ಜಾಲಿ.

58 ಆನಿ ತಿಚ್ಯಾಂ ಸೆಜಾರ್ಯಾಂನಿಂ
ಆನಿ ಸ್ಯೂರ್ಯಾಂನಿಂ ಲ್ಲಲೆನ್ ಕಿ ದೇವಾನ್

50 Ani tači kākult
takā bhiveteleānceāñ
sostink khalanāstanañ
meltā.

51 Aplea hātācheñ bōl
dākāileñ: apleā monānt
gārvu kārteleānk bhos-
mile.

52 Podvedār mānśānk
tancheā siāsanār thāun
kāḍṅ gāle, aninēṭeānk
mān dilo.

53 Bhukelleānk bore-
poñān bhorleāt, anigrē-
stānk khāli soḍleāt.

54 Izrāyelāk aplea
tsākrāk kāṅgelā, tāči
kākult kārn.

55 Zātso to amcheāñ
bāpānceāñ, Abrahāmā
ani tače sāntāti kāḍe
ulāilo sadāñkālāk.

56 Ani Māri tiče san-
gātā sumār tīn moine
rāvon, apleā gārā pāṭi
āli.

57 Aniporsutzāuntso
vēl pāvon, Elizābet ye-
kā burgeāk porsut zāli.

58 Ani tičeāñ sezāre-
āniñ ani seireāniñ āi-

50 And His mercy is
from generation to gene-
rations, to them that fear
Him.

51 He hath shewed
might in His arm: He
hath scattered the proud
in the conceit of their
heart.

52 He hath put down
the mighty from their
seat, and hath exalted
the humble.

53 He hath filled the
hungry with good things:
and the rich He hath
sent empty away.

54 He hath received
Israel His servant, being
mindful of His mercy.

55 As He spoke to our
fathers, to Abraham and
to his seed for ever.

56 And Mary abode
with her about three
months: and she returned
to her own house.

57 Now Elisabeth's
full time of being deliv-
ered was come, and she
brought forth a son.

58 And her neighbours
and kinsfolks heard that

ತಿಚ ಕಾಕುಳ್ ಕೆಲ್ಯಾ ಮೊಣ್, ತಿಕಾ
ಫೊರಾದ್ ದಿತಾಲಿಂ.

59 ಆನಿ ಆಪ್ಪಾ ದಿಸಾ ಬು
ಗ್ಯಾರ್ಕ್ ಸಿರ್ಕುಮ್ಪಿಚಾರ್ ಕರುಂ
ಕ್ ಯೆಲುನ್, ತಾಕಾ ಬಾಪಾಚೆಂ
ನಾಲುಂ ಚಾಕಾರಿಆಸ್ ಮೊಣ್ ದೊ
ವೊರ್ತಾಲಿಂ.

60 ಆನಿ ತಾಚೆ ಆಪ್ಪೊನ್ ಜಾಂವ್
ದಿಲುನ್ ಸಾಂಗ್ಲೆಂ: ನಾಕಾ, ಬಗಾರ್
ತಾಕಾ ಜುನಾಲುಂ ಮೊಣ್ ನಾಲುಂ
ದೊವೊರಿಚ್ಯಾ.

61 ಆನಿ ಸಾಂಗ್ತಾಲೆ ತಿಚೆ ಕಡೆ
ಕಿ ತುಜ್ಯಾ ಸ್ವರ್ಯಾಂ ಬಿತರ್ ಕೊಣಾಕಿ
ತಸಲೆಂ ನಾಲುಂ ನಾಂ ಮೊಣ್.

62 ಆನಿ ತಾಚ್ಯಾ ಬಾಪಾ ಕಡೆ
ಗುರ್ತಾನಿಂ ವಿಚಾರ್ತಾಲೆ, ಕಸಲೆಂ
ನಾಲುಂ ತಾಕಾ ದೊವೊರಿಚ್ಯಾ ಮೊಣ್
ಮುತಿ ಆಸಾ.

63 ಆನಿ ತಾಣೆಂ ಎಕ್ ಫೊಳಿ
ಮಾಗುನ್, ಬೊರೈಲೆಂ ಸಾಂಗುನ್:
ತಾಚೆಂ ನಾಲುಂ ಜುನಾಲುಂ ಮೊಣ್.
ಆನಿ ಸಕಡ್ ಆಪಾಪ್ ಜಾಲೆ.

64 ತ್ಯಾಚೆ ಫಾರಾ ತಾಚೆಂ ತೋಂ
ಡ್ ಆನಿ ತಾಚೆ ಜೀವ್ ಮುಟ್ಟಿ ಆನಿ
ದೇವಾಕ್ ವೊರ್ಣೊಲುನ್ ಉಲೊಂಕ್
ಲಾಗ್ಲೊ.

65 ಆನಿ ಭೆಂ ದಿಸ್ಲೆಂ ಸವು
ಸ್ತಾಂ ತಾಂಚ್ಯಾಂ ಸೆಜಾರ್ಯಾಂಕ್, ಆನಿ
ಸಗ್ಯಾ ಜುದೆಯಾಚ್ಯಾಂ ಪರ್ವತಾಂ

kun ki Dēvān tiči kā-
kult keliā mōṇ, tikā po-
rāb ditāliṅ.

59 Ani aṭvea disā bur-
geāk sirkumsizār kā-
runk yeun, takā bāpā-
čeñ nāuñ Zakāriās mōṇ
dovortāliṅ.

60 Ani tače āvoim zāb
diun sanglēṅ: nakā,
bāgār takā Juāuñ mōṇ
nāuñ dovorizāi.

61 Ani sangtāle tiče
kāḍe ki tujeā seireāñ
bitār koṇāki tāsāleṅ
nāuñ nāñ mōṇ.

62 Ani tačeā bāpā kā-
ḍe gurtāniñ vitsārtāle
kāsāleṅ nāuñ takā do-
vorizāi mōṇ khuṣi asā.

63 Ani taṇeñ yēk foḷi
māgun borāileṅ sāng-
un: tačeñ nāuñ Juāuñ
mōṇ. Ani sākāḍ ajāp
zāle.

64 Teāts farā tačeñ
tōṇḍ ani tači jib suṭli
ani Dēvāk vorṇoun u-
lonk laglo.

65 Ani bheñ disleñ
sāmeṣtāñ tančeāñ se-
zāreānk ani sāgleā Ju-

the Lord hath shewed
His great mercy towards
her, and they congratu-
lated with her.

59 And it came to pass
that on the eighth day
they came to circumcise
the child, and they called
him by his father's name
Zachary.

60 And his mother
answering, said: Not so,
but he shall be called
John.

61 And they said to
her: There is none of
thy kindred that is called
by this name.

62 And they made
signs to his father, how
he would have him called.

63 And demanding a
writing-table, he wrote,
saying: John is his name.
And they all wondered.

64 And immediately
his mouth was opened,
and his tongue loosed,
and he spoke, blessing
God.

65 And fear came upon
all their neighbours; and
all these things were

ಚರ ಯ್ಯೊ ವಸ್ತು ಪರ್ಗಟ್ ಜಾಲ್ಯೊ:

66 ಆನಿ ಜೊಕೊನ್ ಆಕ್ತಾ
ಲೊ, ತಂ ಆಪ್ಲ್ಯೊ ಮೊನಾ ಬಿತ್ತರ್
ಸಾಂದಾಪ್ತಾಲೊ ಸಾಂಗುನ್: ಓ
ಬುರ್ಗೊ ಕೊನ್ ಜ್ಯಾತ್? ಕಿತ್ಯಾಕ್
ಮೊಳ್ಕಾರ್ ದೇಲು ತಾಚೆ ಸಾಂಗಾತಾ
ಆಸುಲೊ.

67 ಆನಿ ಜಾಕಾರಿಆಸ್, ತಾಚೊ
ದಾವ್ಪು, ಸ್ಪಿರಿತಾ ಸಾಂತಾನ್ ಭೊ
ರ್ಲೊ ಆನಿ ಮುಕಾರ್ ಗಡ್ಡೊ
ವಸ್ತು ಸಾಂಗ್ಲೊ ಸಾಂಗುನ್:

68 ಇಜ್ರಾಯೆಲಾಚೊ ದೇಲು ಸ
ದೇಲುಂ, ಕಿತ್ಯಾಕ್ ಮೊಳ್ಕಾರ್ ತೊ
ಬೆತ್ಲಾ, ಆನಿ ತಾಣೆಂ ಸೊಡ್ಪೊನ್
ಕೆಲ್ಯಾ ಆಪ್ಲೆ ಪರ್ಜೆಚಿ.

69 ಆನಿ ತಾಣೆಂ ಆಮ್ಚಾಂ ಎಕಾ
ಪೊದ್ವೆದಾರ್ ಸೊಡ್ಪೊನ್ದಾರಾಕ್ ದಿ
ಲಾ, ದಾವಿದಾ ಆಪ್ಲ್ಯೊ ಚಾಕ್ರಾಚ್ಯಾ
ಗರಾಂತ್,

70 ಜಿಜೊ ತೊ ಉಲ್ಟೊ ಥಾಗೆ
ಪೊಂತಾಂ ಪೊಫೆತಾಂ ಪೊಂಫಂ, ಜಿ
ಗಲ್ಯೊ ಕಾಲಾಂತ್ ಆಸಲ್ಲೆ.

71 ಆಮ್ಚಾಂ ಆಮ್ಚಾಂ ದುಸ್ಮಾ
ನಾಂತ್ಲೆ ಆನಿ ಆಮ್ಚೊ ಮೊಸೊರ್ ಕ
ತೆಲ್ಯಾಂತ್ಲೆ ಸೊಡ್ಪೊಲ್ಯಾತ್:

deāceañ pārvātāñcer
yeo vāstu pārgāṭ zāleo:

66 Ani zokōṇ aikatā-
lo, teñ apleā monā bi-
tār sambāltālo sangun:
uo burgo kōṇ zāit? ki-
teāk moḷēār Dēu tače
sangātā asullo.

67 Ani Zakāriās, tātso
bāpui, Spiritā Santān
bhōrlo, ani mukār gaḍ-
ṇeo vāstu sāngleo, sān-
gunṇ:

68 Izrāelātso Dēu sā-
deuñ, kiteāk moḷēār to
betlā, ani tāṇeñ soḍvon
kelea aple pārječi.

69 Ani tāṇeñ amkāñ
yekā podvedār soḍvon-
dārāk dilā, Dāvidā a-
pleā tsākrāṇea gārānt,

70 Zātso to ulāilo
bhāgevontāñ prophe-
tāñ vorviñ, je gelleā
kālānt asḷle.

71 Amkāñ amṇeāñ
dusmānāntle ani amtso
mosor kārteleāntle so-
ḍāileāt:

noised abroad over all
the hill-country of Judea:

66 And all they that
had heard them laid them
up in their heart, saying:
What an one, think ye,
shall this child be? For
the hand of the Lord was
with him.

67 And Zachary his
father was filled with the
Holy Ghost: and he pro-
phesied saying:

68 Blessed be the Lord
God of Israel: because
He hath visited and
wrought the redemption
of His people:

69 And hath raised up
an horn of salvation to
us, in the house of David
His servant.

70 As He spoke by the
mouth of His holy pro-
phets, who are from the
beginning.

71 Salvation from our
enemies, and from the
hand of all that hate us:

1) Latin bāsen: "soḍvoniṇeñ" Sing. muṇeñ: "podvedār soḍvon".—According to the Latin: "horn of salvation", i. e. "powerful salvation".

72 (ತಾಣೆಂ ಸೊಡ್ವೊಣ್ಡಾರಾಕ್ ದಿಲಾ) ಆಮ್ಚೊಂ ದಾಪಾಂಚಿ ಕಾಕುಳ್ ಕರುಂಕ್ ಆನಿ (ತಾಂಚಿ ಕಡೆ ಕೆಲ್ಲ್ಯಾ) ಕರಾರಾಚೊ ಉಗ್ಡಾಸ್ ಕರುಂಕ್.

73 ಪರ್ಮಾಣಾಚೊ (ಉಗ್ಡಾಸ್ ಕರುಂಕ್) ಜೆಂ ತಾಣೆಂ ಆಮ್ಚೊ ದಾಪಾ ಆಪ್ತಾಪಾಮಾ ಕಡೆ ಕೆಲೆಂ (ಮೊಣ್ಣೆಂ) ಕಿ ತೊ ಆಮ್ಚಾಂ (ತಿತ್ಲಿ ಕುರ್ಪಾ) ದಿತೊಲೊ ಮೊಣ್,

74 ಆಸೆಂ ಕಿ ಆಮಿಂ ಆಮ್ಚೊ ದು ಸ್ತಾನಾಂತ್ಲೆ ಸೊಡ್ವೊತಚ್, ಭೆಂ ನಾಸ್ತ ನಾಂ ತಾಚಿ ಚಾಕ್ರಿ ಕರುಂ,

75 ಬಾಗೆವೊಂತ್ಲೊಣಾನ್ ಆನಿ ನೀತಿನ ತಾಚಿ ಮುಕಾರ್ ಆಮ್ಚೆ ಸ ಮೆಸ್ತಾಂ ಜಣಿಯೆಚ್ಯಾಂ ದಿಸಾನಿಂ.

76 ಆನಿ ತುಕಾ, ಬುರ್ಗ್ಯಾ, ಫೌ ವೊಡ್ ದೇವಾಚೊ ಪ್ರೊಫೆತ್ ಮೊಣ್ ನಾಉಂ ಜಾತಲೆಂ, ಕಿತ್ಯಾಕ್ ಮೊಳ್ಯಾರ್ ದೇವಾ ಮುಕಾರ್ ವೆತೊಲ್ಯೊ ವಾಟ್ ತಯಾರ್ ಕರುಂಕ್.

77 ಸೊಡ್ವೊಣಿಚಿ ಚಾಣ್ವ್ಯಾ ಸಿ ಕೊಉಂಕ್ ತಾಚಿ ಪರ್ಜಿಕ್ ಪಾ ತ್ಯಾಂಚಿಂ ಬೊಗ್ಸಾಣೆಂ ಮೆವಾಸೆಂ:

78 (ಯೆಂ ಬೊಗ್ಸಾಣೆಂ ಮೆವ್ತಾ) ಆಮ್ಚೊ ದೇವಾಚಿ ಕಾಕುಳ್ತೆನ್, ಜಿ ಕಾಕುಳ್ತೆನ್ ಉಂಚ್ ಥಾಲುನ್ ಉದೆ ಉಂಚೊ ಸುರ್ಯೊ ಆಮ್ಚಾಂ ಬೆಟ್ಲಾ,

72 (Tāneñ Sodvõṅḍā-rāk dilā) amčēāñ bā-pānči kākult kārunk ani (tanče kăḍe kelleā) kārārātso ugdās kārunk.

73 Pārmāṅātso (ugdās kārunk) jeñ tāneñ am-čēā bāpā Abrahāmā kăḍe keleñ (moñčēñ) ki to amkãñ (titli kurpā) di-tolo mõñ,

74 Aseñ ki amiñ am-čēā dushmanāntle soḍāi-tāts, bheñ nastanañ tači tsākri kārũñ,

75 Bhāgevontpoṅān ani nītin tače mukār amče sāmestañ jiniye-čēāñ disāniñ.

76 Ani tukā, burgeā, bhov vóḍ Dēvātso prop-het mõñ nāũñ zate-leñ, kiteāk moleār Dē-vā mukār vetoloi vāt tãyār kārunk.

77 Soḍvõṅiçi zãṅvãi sikouñ tače pãrjek pãtkãñčēñ bogsãñēñ melãseñ :

78 (Yeñ bogsãñēñ me-ļtã) amčēā Dēvãče kã-kultin, je kãkultin unts thãun udeuntso suryo amkãñ beļlã,

72 To perform mercy to our fathers, and to remember His holy testa-ment.

73 The oath which He swore to Abraham our father, that He would grant to us,

74 That being delivered from the hand of our ene-mies, we may serve Him without fear,

75 In holiness and justice before Him, all our days.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways.

77 To give knowledge of salvation to His people, unto the remission of their sins:

78 Through the bowels of the mercy of our God, in which the Orient, from on high, hath visited us,

79 (ತುಂ ಮುಕಾರ್ ವೆತೊಲೊ) ಮೋರ್ಗಾಚ್ಯಾ ಕಾಳೊಕಾಂತ್ ಆನಿ ಸಾ ಉಳೆಂತ್ ನಿದೆ ಲ್ಲಾಂಕ್ ಉಜ್ವಾಡ್ ದಿಲುಂಕ್, ಆನಿ ಆಮ್ಚೆ ಪ್ಯಾ ಸೌಕಾಸಾ ಯೆಚ್ಯಾ ಮಾರ್ಗಾರ್ ಚಲೊಲುಂಕ್.

80 ಆನಿ ಬುರ್ಗೊ ವಾಡ್ತಾಲೊ ಆನಿ ಗಟ್ ಜಾತಾಲೊ ಆತ್ಮಾಕ್ ಫ್ಯಂ ಆನಿ ರಾನಾಂತ್ ಆಸ್ ಲೊ ತೊ ಆ ಪ್ಲಾಕ್ ಇಜ್ರಾಯೆಲಾಕ್ ದಾಕೃತಾ ಮೊಣಾಸರ್.

79 (Tuñ mukār veto-
loi) mornācēā kālokānt
ani sāulent nidulleānk
uzvāḍ diunk, ani amče
pāi soukāsāyēcēā mār-
gār tsālounk.

80 Ani burgo vāḍtālo
ani gāṭ zatālo ātmeā
thāiñ ani rānānt asallo
to apnāk Izrāelāk dā-
kātā moṇasār.

79 To enlighten them
that sit in darkness, and
in the shadow of death:
to direct our feet into the
way of peace.

80 And the child grew,
and was strengthened in
spirit: and was in the
deserts until the day of his
manifestation to Israel.



GLEANNING AND CLEANING, HAAPEPTON.

PART I.

I premise as the foundation of this Chapter, that from the very beginning of this Grammar, I intended 1) to write a Grammar to be circulated privately only among my brethren of the Society who know Latin, other Grammars etc.; 2) to omit all niceties, although required by exactness, especially as regards spelling, in which point I did not follow the Kanarese but the Roman alphabet. Hence many things are to be found, which are not exact, if we judge of them according to the full science of Grammar. But there is a rule of common sense to judge of such works, not bad in themselves, according to the intention of the author. In order to judge about other things, *e. g.*, order, style etc., consider that this Grammar has been composed within a few months. As to Gleaning, I must limit myself to the most necessary things, leaving many other things to the Dictionary, and omitting others in order not to increase too much the size of this book. As to Cleaning, I do not correct things which depend on the extraordinary circumstances, in which this book has been composed, *e. g.* order, style, exercises, foreign words *etc.* Some Cleaning will be left to the Dictionary, for the above reason.

PART I. Chapt. I. 1) The explanation of the vowels and consonants is only approximate; strictly we should distinguish four *a* (see p. 191); hence short vowels too can have the stress of the voice as "tzãd = much" (see *l. c.* and p. 231, para. 8, *d.*). 2) What I say of the Kanarese manner of writing etc. must be understood not of the Kanarese language, but of the Kanarese letters, used also for Tulu by the Basel Mission Press in Mangalore. This regards especially the *ç* which in Kanarese very seldom occurs and even then shows absence of a vowel; in

Tuḷu it occurs at every step as a sign of a half vowel. 3) Some principles laid down in this Chapter are not strictly adhered to, first on account of having changed my plan, then on account of great hurry, finally on account of the state of Konkani still quite unsettled: I myself became aware of a more correct mode only after a great part of the Grammar had been printed; many things have been omitted purposely, in order to make the matters easier. 4) According to the Mahrātti I should have written ä in many cases in which it has been omitted, and so other similar things. The reason is because I do not adapt Konkani to Mahrātti, which would be ridiculous, but to the common pronunciation, which pronunciation and not the Mahrātti is to be considered as the rule.—For the same reason I have written some words not as the Kanarese words of a similar root.

Page 2, *line* 10. “A short o” viz. closed o, if the accent does not fall upon ä. In Kanarese this closed o (a) is written e, viz. short a which has some gradations to be learnt by practice.

Line 8, *et seq. a fine*. These words are said only on the supposition that a kind of half vowel be pronounced at the end of every word ending in a consonant; but as this is not the case, as I say in the note, hence whenever a word is written with a pure consonant at the end, pronounce it without the half vowel, keeping this sound for ɔ or ʉ. As regards ɔ, and ʉ, *omnibus consideratis*, it seems better to use only ʉ for both sounds, although between them there is some difference which can be left to be learnt by practice. The reason of this is, because the things are more simple in this way, and for the Kanarese alphabet I introduced only one sign for both viz. ʉ. This half vowel occurs often in the middle of words.

Page 3, *para*. 1. Add to these cerebral letters also ɺ, ɺ, as on p. 5, 6, and ɻ, as on p. 191. The difference between ɻ and ɻ̄ is this: ɻ is palatal, ɻ̄ is cerebral.

Para. 2. Add b to the letters which can be aspirated. In Kanarese only the above letters have a peculiar sign: yet

the aspirated *h* can occur also after other consonants (see p. 194). The Konkani aspiration is less strong than the English one.

Page 4, para. 4. *Ts* would better render the sharp *s*, expressed by the Kanarese *ç* and Mahrāṭṭi *च*. Hence *tz* and *tč* could be put aside, for the sake of simplicity also. This *ts* can be aspirated as in Kanarese and in Mahrāṭṭi; then it should be written *tsh*, as the aspirated *z* becomes *zh*.

About the hard *s* see, however, p. 105, *note* 1. This hard *s* is not so rare. The soft *z* is like *s* in *miser*y.

Para. 6. Also in the middle *I* write often *ñ*. The nasal sound by itself sounds sometimes *n*, sometimes *m*; yet *ñ* might express, by convention, both sounds.

Page 5. The common *a* is pronounced somewhat open, not very slowly, or very quickly. In Kanarese we have no proper sign for it. See p. 191.

Page 6. Closed *o* is as *o* in *note*, open *o* is as *o* in *not*. No need to say that *kā* differs from *ks*.

Both *ū* and *v* are called nearly *u*, but they differ: *ū* is nearly *u*, because it is half vowel; *v* is nearly *u*, because often it is pronounced between *v* and *u* or also like an *u*; *e. g.* “*uzvād = uzuād*”.

Para. 1, of the *note*, is premature.

Page 7. g) “*Aha*” perhaps is, in its origin, not vulgar, but correct, because it comes from the Mahrāṭṭi “*अहं = I am*”.

2. *Ts* is expressed by *ç* which sounds also *č*.

Chapter II. In many words the accent upon the last syllable is so slight that you cannot perceive distinctly whether it is upon the last or upon the penultimate; *e. g.* “*gāli*.”

Besides the principal accent there is a secondary accent upon a preceding syllable, especially in compound words which have a secondary accent upon the last syllable of the first word.

As to the diphthongs see some completion of this rule on p. 195. Perhaps we can make it clearer and more complete by

saying that mostly the true (*i. e.* pronounced as one sound) final diphthongs formed: 1) by a as first vowel and another true vowel, and 2) by e combined with i and u, 3) by o combined with i and u, have the accent upon the first vowel (ai, ao, au, ei, eu, oi, ou, *not* ayo, ayi, avu *etc.*). The other true or apparent (as, "ia=ya" *etc.*) diphthongs have more commonly the accent upon the second vowel (as ea, eo, ie, io, iu, ua, ui, ue, uo). The combinations ae, ao, ie, *etc.* which result from the addition of the termination of the Declension to the Original, have the accent upon the last vowel (see p. 195). In Kanarese they would be written, usually, with y or v between the two vowels, thus eye, iye, avu *etc.*, and so they would not even appear as diphthongs. The most usual combinations of two vowels are these (omitting the combination of a vowel with itself): 1) ae, ai, ao, au; 2) ea, ei, eo, eu; 3) ia, ie, io, iu; 4) oa, oe, oi, ou; 5) ua, ue, ui, uo. The diphthongs in Italics have usually the accent upon the first. Compare, however, the rule of the text.

Pronounce y (or the corresponding i) *distinctly* as a consonant: hence make the pause of the voice before y: "vidya = vid-ya".

Page 8, *para.* 1. . . . not only low but also some of high castes pronounce "bā"ra" *etc.*; "rā"ja = king"; "rājā" = leave."

Para. 2. "sade = $\frac{1}{2}$ " used with numerals, properly has only half accent, because the second word has the principal accent; yet it seems to differ from other compounds, because it has the secondary accent not upon the last but upon the penultimate syllable: "sade-tin = $3\frac{1}{2}$."

Appendix. Many things could be said here, if time would allow, about the change of quantity.

PART II. Chapter I. Page 9, *line* 13. Assemblage of dialects, viz. apparently: see p. 317. A *common* language in *potentia* at least is there; dialects almost *actu*.

Page 10, *line* 7. Characteristic, *i. e.* distinguishing; I do not mean to say that we will call this case characteristic, although it could be called so.

Page 11, line 13, et seq. Strictly, the pure Adjectives used as Adjectives have no proper form for the Original; yet they have it, if used as Pronouns.

Page 12, line 17, et seq. This rule does not hold good for all cases.

Page 12, line 24, et seq. This must not be taken as un-exceptional, because few Postpositions do not govern the Original, as I say in Chapter VI.

Line 3, a fine. What is said hereafter on p. 13, compared with p. 14, n. 3, can be considered as a general rule on this point.

Page 13, line 12. "In the same way", *i. e.* the same terminations of the singular; but in the Vocative usually the affix *nu* or *no* must be added. Perhaps somebody might consider *nu* not as affix but as an essential part of the termination of the Vocative.

Line 20, et seq. There are some exceptions to this rule; see Dictionary.

Page 13, line 17, et seq. This construction usually does not take place, if the Noun, not contracted, would have as many syllables in the oblique cases, as in the Nominative; hence no contraction in the 3rd declension. A similar contraction takes place also in Verbs; *e. g.* "utrun", instead of "utarun=having crossed".

Page 14, n. 1. In Greek, Grammarians call a contraction not only the fusion of two vowels into one, but also the omission of one vowel; hence we can call this omission simply and properly contraction.

Note 6. *To, ti, teñ* are sometimes used really and properly as Articles. (See p. 235.)

Line 29, et seq. Some of these rules are premature.

Line 8, a fine. This must be understood only of the obsolete Postposition "antṽ". See p. 41, para. 3.

Para. 2. "antṽ" is still really used in Mahrāṭṭi as a Postposition (अंति).

Page 15, para. 4. Cf. Ch. VI. and Part IV. Ch. II. Art. 6. At least two Postpositions govern the Nominative.

Para. 7. It should be put in the 1st Declension. Moreover some at least of such Nouns in a can have a Plural form in some cases, *e. g.* in the Dative.

Page 16, line 1. “krupa”, see page 20, *n.* 2, its approximately right spelling.

Para. 8. More simply say that the Nominative is *du*. Yet in Mahrätti it is “dhuv”.

Para. 9. In some rare cases the preceding Nouns are left in the Nominative.

B. In the following five paragraphs only Common Nouns are treated of.

Page 17, para. 1. Besides these two Nouns there are some others which, usually, are not of Feminine Gender.

Add as 5) Abstract Nouns in *sāṇ* may follow this Declension; *e. g.* “koḍsāṇ = bitterness”, or the 4th; as also 6) the Feminine Nouns and Diminutive Nouns derived both from the Masculine by changing *o* into *i*; *e. g.* “bokḍi, goḍi, guḷi” *etc.*

Page 18, line 2. To “use the Original” add “or sometimes the Nominative or Dative”.

Line 13. “Nominative *yo*”. This happens especially with some Nouns in *a* used also in the Plural, and also with some other Nouns; *e. g.* “kärn, -e”, “khuši, -e, or -še”; in the Plural “kärneo, khušeo”. In such cases *y* is kept also in the oblique cases. Some of such Nouns can have *-e*, or *-ie* in the Original.

Page 19, line 2. “Rāñiāno”. The suffix must be always added. This must be applied to the following Declensions too.

Page 20, note 2. This note is useless, if we write with Kanarese letters or also with Roman letters, but adhering strictly to the Kanarese.

Page 20, line 12. “sikša or šikša”.

Page 21, line 1. et seq. It is better to omit the Verb “assā”.

Line 10, et seq. After further inquiring it seems that

“kurād” is of the 4th Declension: kul, -a, is *n.*, kuli, -e is *f.*: both ways can be used.

Page 22, *para.* 3. Also Masculine or Neuter Nouns in *au* or *ou* usually are of the 2nd Declension: the spelling “*āuñ or āu*” is better than “*ao or āoñ*”.

Page 23, *line* 4, *a fine.* “Kāṣṭ” is better used as Masculine.

Page 24, *para.* 4. This rule only hinted at, can be perfected by saying that all or nearly all Masculine Nouns of this Declension ending in *ó* change it into *ä* or, seldom, into *ò*, in the Plural; *e.g.* “*poṇós*=jack-fruit”, “*kolós*=cupola(?)”, “*soróp*=snake”, “*māróg*=way”, “*koród*=100 lakhs”, “*fátór*=stone”, “*pormól*=smell”, “*hātór*=bamboo-mat”, “*dārvónd*=door-frame”, “*korvónt*=saw”, “*ḍongór*=mountain”, “*rākkós*=monster”, “*voṇók*=cocoanut-shell”, “*bikōṇ*=bug”, “*ḍukór*=pig”, “*róng*=colour”; all these have *ä* in the Plural. “*Fód*=boil”, “*dór*=rope of plantain-tree”, “*sór*=necklace”, “*kāsou*=small tortoise”, “*fōṇḍ*=grave”, “*rós*=juice”, . . . have *ò* in the Plural. Hence instead of *ä* we cannot write *o*.

Masculine Nouns ending in *é* change it into *è*; but I cannot say as yet, that this change of *é* into *è* is so extended as the change of *o*. Of many Masculine Nouns having *é* in the last syllable, up to this I could not find any one against this rule.

Line 3, *a fine.* “*Bāpai or pāpā*”, strictly “*pāpā*”; “*bāpai*” is another form.

Page 25, *line* 2. “*Kāliz*” strictly means “liver”; yet usually it is taken for “heart”.

Page 26, *para.* 2. “*Burgeānu*” belongs to *para.* 1.

Page 29, *para.* 1. There are some Nouns which take *ia* not *ea*; *e.g.* “*bheñ, bhiā*=fear”. If a Noun ends in *io* or *yo* or *uo*, euphony requires only *a* not *ea* to be added; *e.g.* “*surio or suryo*=sun”, “*suriāk*=to the sun”. If we write *yo* and *vo*, we might say *yea, vea etc.*

Page 32, *para.* 4. “*Ākānt*” does not suit well, because more commonly it is declined according to the 2nd Declension.

Page 34, note 3. More commonly “boiṅ” is of the 4th Declension also in the Plural.

Line 3. Viz. this nasal sound sounds more distinctly than the nasal sound of the Plural; *e.g.* “burgeānk”: exactly, “burgeāñ-k”, pronounced however as “burgeānk”; but ñ of such Nouns must sound distinctly a pure ñ.

Page 36, Ex. 1. “Guru” is used by some also for priests of the Old Testament.

Page 37, line 10, a fine. “Sākāṭ”, some say “sākād” oblique cases “sāgdā”.

Page 38, b. Names of girls take a Neuter termination also in the Nominative, if possible; hence “Mārieñ=Mary” (girl): Māri (woman).

Page 39, note. Premature.

Page 41, para. 2. Premature.

Page 42, para. 4. “Lök” can be used in the Plural as in Latin *populus*.

b): “Mānis”, used for a woman, follows the 1st Declension in the Singular, the 2nd Neuter in the Plural.

c): “Dāg” is often used also in the Singular.

Page 43, line 5. The form “bāpai” is more used in addressing.

Page 44, line 1. Only few consider small children as Neuter.

Feminine: a) This exception is to be limited to certain fixed cases; usually younger female relatives (not the wife by the husband), and women in much lower condition are considered as Neuter both in speaking to and about them; in other cases the Neuter Gender seldom occurs; hence the beginner will better employ the Feminine Gender.

Page 45. Add to *Feminine:* Abstract Nouns in “sāṅ” are Feminine; *e.g.* “koḍsāṅ=bitterness”.

Page 46, lines 6-7, a fine. This difficulty can be considerably diminished so: Nouns of the 2nd Declension ending in a syllable with ó or é, are mostly or always Masculine (see

p. 400, *note* on p. 24); Nouns of the 2nd Declension having *o* or *è* in the Nominative Singular are mostly Neuter; *e. g.* “*mòn, pòt, lèk*”.

Page 47. The names of male animals ending in *o*, have often, the Feminine ending in *i*.

Page 48, line 10, a fine. There are some exceptions; *e. g.* “*fāvo=due*”, is not declinable; some Adjectives ending in a consonant can sometimes take the terminations *o, i, eñ*. But these two exceptions are very rare.

Page 49, lines 1, 2. If the Adjective is predicate, it does not occur, usually, in the oblique cases.

Line 16. Some Adjectives ending in a consonant take *a* in the oblique cases for all Genders.

Note 1. Such use is not very extended.

Lines 13, 9, a fine. Yet Adjectives having a termination which is found also in Substantives, *e. g. i*, can be declined especially if used as Nouns; *e. g.* “*gārvi=proud*”, “*gārveañ mǎnšānk or gārveānk=to proud men*”.

Page 50, b): “*boreo āstrio*”, better “*boreo āstreo*”, as in the oblique cases too, *e* is used: still better “*āstryo*”.

Page 51, line 17. “*sākṭe*” is derived from “*sākāt*” by dropping the vowel *a*, because often in the Adjectives too happens what has been remarked on p. 13.

§ 2. Perhaps this and the following paragraphs might have been put more properly under Art. II.

Page 52, para. 1. Premature. Remark however that the rule here hinted at, holds good also when there are many subordinate Adjectives. (See an example in para. 5, page 53.) Moreover the Adjective accompanying the Adjectival Genitive, follows, in concord, this Adjective, not the principal Noun: “*bore jīniečiñ vāršaņ=years of good life*”.

Line 5, a fine. “*sāmestañ*” can also be Nominative Neuter; better put this example: “*sākṭañ gārānče fātār=stones of all the houses*”. Here it appears as an oblique case. At any rate the last part of this first observation is not obligatory.

Page 53, *para.* 3. In such a case there would be a composition; hence it would be better to put a hyphen: “Dēvā-kurpa.”

Para. 4. According to *para* 1, p. 52, only “Somia Jezu Kristāčea kālžāčeñ fest” is right. By way of composition, we might say: “. . . Krista-kālžāčeñ fest”. People say: “Somia Jezu kālžāčeñ fest”.

To these subordinate Adjectives the rule of *para.* 1 is to be applied. The parallel Adjectives seem to agree directly with their Noun; *e. g.* “bangārāčiñ ani rupeāñčiñ gārañ = houses of gold and silver”.

Para. 5. The use of *ea* for *e*, of *e* for *ea*, seems to be not very correct theoretically; yet in some cases, *e. g.* “bāpāče nāviñ”, there is universal use which has the force of a rule; those cases must be kept.

Page 54, § III. Premature.

Page 55. *An* is the termination of the Instrumental; hence it implies the meaning “through”. (See Syntax.)

Line 5. The example is not very suitable.

Line 14. In conformity with the explanation it means “you who are far, go”. “Poisilo” is better.

Line 12, *a fine.* “Foļ” for “fruit,” properly is *n.*, and *o*, if figuratively, more commonly, is *m.*, and *o*.

Line 5, *a fine.* “moṭṭo = very fat”; “moṭo = fat”.

Page 57, *line* 4. The last sentence is to be understood in conformity with the definition of the Church.

Art. II. As only numerals have been put, another title might have been better.

No. 2. “doni, dogi,” they are declined just as “dōn, dōg”, to which you add *i*; hence “dogañ-i” *etc.*

No. 7. “Sāt (pronounced quickly)”; as there are two long *a*, as I said in Ch. IX. P. III., this *a* seems to be the less long one.

Page 58, *No.* 43. “tečālis or tevečālis”; the 2nd form is more correct.

Page 59, *No.* 100. “Señ”; some pronounce “šeñ, šembor”; this 2nd form agrees with the Mahrātti.

Page 59, No. 160. Some say also “yekṣeñ ani sāt”.

Para. 1. The first manner of counting is vulgar.

Page 61, line 1. Some do not use the second form for irrational animals; yet this form seems to be more common.

Para. 3. Cf. 231, para. 8.

Para. 4. Strictly speaking “sāvāi” does not mean $1\frac{1}{4}$, but is a general particle, in Mahrāṭṭi “sāvā”, meaning “having a fourth more, or more by a fourth”; hence it is the proper form to express $1\frac{1}{4}$, $2\frac{1}{4}$, $3\frac{1}{4}$, etc.; in this way “sāvāi dōn = $2\frac{1}{4}$ ”, “sāvāi tīn = $3\frac{1}{4}$ ” etc. To say $1\frac{1}{4}$, “yēk” is understood, and can reasonably be understood according to the above meaning. For facilitating this point, I put together these fractional or mixed numbers:

“ $\frac{1}{4}$ = pāu, or kāldo”; “ $\frac{1}{2}$ = ārdho”; “ $\frac{3}{4}$ = pāuṇo, or mukāl”; “ $1\frac{1}{4}$ = sāvāi”; “ $1\frac{1}{2}$ = dēḍ”; “ $1\frac{3}{4}$ = pāuṇēñ dōn”; “ $2\frac{1}{4}$ = sāvāi dōn” (and so $3\frac{1}{4}$, $4\frac{1}{4}$. . .); “ $2\frac{1}{2}$ = eḍets or eḍez”; “ $2\frac{3}{4}$ = pāuṇēñ tīn” (in a similar way $3\frac{3}{4}$ etc.); “ $3\frac{1}{2}$ = saḍe tīn”; “ $4\frac{1}{2}$ = saḍe-čār” etc. For fractions lower than $\frac{1}{4}$ see p. 244 n. 1.

Page 62. § II. Add also “čouto=fourth” as irregular; moreover from 19 upwards insert a before adding vo; e. g. “yekuṇisāvo, visāvo, yēk-visāvo, tisāvo” etc.

§ IV. The distributive numbers can be used for the multiple numbers, because the distributive notion contains also a multiple notion; e. g. “čačār rupoi dover=put the Rupees four by four”; hence you must have either 8 or 12 etc.; but the prevailing notion is distributive, and properly it cannot be used for multiple numbers. The last mode in some contexts cannot be used exactly; e. g. having received four rupees and desiring to have four more, I cannot say: “dōn pāuṭi tsāḍ di”, because this would mean 8 more (12). Instead of “dōn pāuṭi tsāḍ” sometimes it would be better to repeat the number; e. g. “dōn pāuṭi čār=twice four”.

Page 63. § VI. Few persons use “dāñ” (Mahrāṭṭi दं) instead of “pāuṭi”: Add moreover: to say “first, secondly. . .”, they say “poile suāter, dusre suāter”, *lit.* “in the first place, in

the second place". The form "poileañ, dusreañ" *etc.* as in Mahrätti, can be also used, yet it would rather mean: "by the first, by the second."

Page 64, *line 4.* "šeār": more commonly "šer"; in any case it must be pronounced quickly with the accent upon a.

Line 10. Better "kitlo-temp, zāi," at the end.

Line 14. "Deḍsea" is better.

Page 66, *line 4.* "Sāma" can also be used, *e. g.* "Pedru Paulāk sāma assā = Peter is equal to Paul". If the comparison is in particular, then "sāma" does not seem very suitable.

Line 3, a fine. "assā" better "zāun assā".

Page 67, *line 4.* "bhāgivānt": some say "bhāgevont".

Page 68, *line 4.* Perhaps "uttim" has the same origin as the Italian "*ottimo*" and the Latin "*optimus*". It is used also in Kanarese, Mahrätti, and Sanskrit.

These comparative and superlatives, except "tsād", might perhaps be considered as independent words, which can express also the comparative and superlative meaning of these Adjectives.

Line 18. "tikeñ": "čikeñ" is more common.

Add the termination *-so*. (See Part III. Ch. II.) In some cases by *-leñ* some diminutives can be formed; *e. g.* "ghāñtleñ = small bell".

Page 69, *line 8-10.* Among these modes I mention here another, viz. the doubling of the consonant, by which augmentative or superlative meaning is produced; *e. g.* "voḍoḷ = lately, just now"; "voḍḍoḷ = some time ago"; "moṭo = fat", "moṭṭo = very fat". I cannot say how far this last mode can be used.

Exercise: "dhāiryavont", some say "dhāiravont or dhāirivont".

"Sukh". According to Max Müller (Sanskrit Grammar for Beginners, ch. II. § 116), final aspirate letters lose their aspiration, in Sanskrit; it seems that in the niece of Sanskrit, we should follow the same rule; hence either we should write

“sukhy or suk”. This remark regards other words too. Yet throughout the Grammar I did not observe strictly this point, nor is it, perhaps, to be taken into consideration.

Page 70. § 1. Better “āveñ or äueñ.

“Amāñ” is an old Original of “amiñ”, *e. g.* “amāñ pasun vināti kār = pray for us”.

Page 72, *para.* 1. “*amore tui* = out of love to you”.

Para. 2. *viz.* if the Postpositions govern the Original; for if it governs the Dative or Nominative, then the pure Dative or Nominative is used.

Para. 4. *Cf.* Part IV. Chapter I.

Para. 5. “Chiefly”; this kind of Instrumental is as well used for the Nouns etc.

Page 73, *line* 4, *a fine.* “tintso”: this by analogy with “titso” is right, but used by very few; instead of it, “tāntso” is used.

Page 74. In the table, before “tanče”, insert:

“... *pl. m. pd. sn.* tantso, tanči, tančeñ.”

Page 75, *lines* 4-6. Such derivation is not probable.

Line 10. They can be used as well also as masculine or feminine.

Page 78, *para.* 3. In this example “koṇ” is not an Interrogative Pronoun.

Page 79, *line* 18. “Koṇ to” is not used commonly as a Pronoun in the oblique cases; as an Adjective, it becomes “koṇ-tea”.

§ 6. 1. These can be called Pronouns also in Latin.

b) “*quilibet* = any one”.

Line 8, *a. f.* “yeyëklo or yëkyëklo”.

Page 80, *line* 11. “*aliquis* = somebody”; “*nemo* = nobody”.

Line 18. “*aliquis* = somebody”.

Page 82, *line* 19. “. . . seems to be out of place” *viz.* to Europeans, but in itself it is elegant. The exclusive meaning (“only”) probably is the emphatic meaning which in some contexts takes naturally an exclusive meaning. Whatever it may be, this *-ts* can be translated often by “only”.

Page 82. § 9. *qualis... talis* = as... as, *quot... tot* = as many... as many, *quantus... tantus* = how great... as great, *qui... is* = who... he, *quicumque... is* = whosoever... he.

Page 83, *para.* 9, see Syntax Ch. II. Art. III.

Page 84, *line* 20. “rāk=keep, *i. e.* guard”.

Line 11, *a fine.* “sārgār”, better “sārg”; or if you put “sārgār”, add “assā”.

Line 7, *a fine.* “tinčīñ”: more common “tančīñ”.

Page 85, *line* 8. “apuñ”, better “apuñats”. “Apuñ” in the 2nd person usually does not sound well.

Line 15. “Kontso išt”: better use the Accusative.

Line 13, *a fine.* Some say and pronounce “dātārn”; yet more common and more philological is “dōtōrn”.

Line 10, *a fine.* “Kässāloi” means here “of any quality”, not only *any*.

Page 86, *line* 8. Some say “Rupoi, rupia”: this is more correct.

Page 87. The beginners can read observation 7, p. 118, and the last part of observation 26, p. 125, from *line* 7, *a fine*, before reading the Paradigm.

As a general rule all compound forms can be conjugated fully also in their elements, if the elementary forms are liable to conjugation; so, *e. g.*, “geleāuñ asleāuñ”, “veteāleuñ asleāuñ”, *etc.*; this must be kept in view, in order to be dispensed with repeating it many times. (See p. 123, *l.* 17.)

The conjugation of the Regular Verbs can be simplified, as regards the more common tenses of the affirmative form in this way (root: 2nd Person Imperative):

- 1) -tā is the fundamental termination of the Present Indicative.
- 2) -lo (-lā) is the fundamental termination of the Past Tenses (“-lolo *or* -ullo” in the Past Perfect).
- 3) -tālo (Present and Past joined) is the fundamental termination of the Imperfect.

- 4) **-tolo** is the fundamental termination of the Future, *i. e.* nearly as the Imperfect.
- 5) **-so** is the fundamental termination of the Imperfect Subjunctive.
- 6) **-tso** is the fundamental termination of the Infinitive Absolute, Gerundive and Participle.
- 7) **-uñ** is the fundamental termination of the Subjunctive and Optative Present.
- 8) **-leār** is the fundamental termination of the Imperfect Conditional and Optative.
- 9) **-iyet (-yet)** is the fundamental termination of the Potential.
- 10) **-zāi** is the fundamental termination of the Necessary Mood.
- 11) **-an (-in)** is the fundamental termination of the Contingent Future.

1. The Participles usually have the termination of the corresponding tense, except that **-tolo** is also Present, and **-tso** is Present and Future.

2. The Compound Tenses are formed by adding “*zatā or assā*” to the simple form.

3. The fundamental termination moreover must be modified a little, sometimes, in the different Persons: usually the 1st and 3rd Persons Singular are equal (**o** or **a**); the 2nd ends in **i** (**oi, ai** . . .); the 1st Plural in **uñ** (**auñ** . . .); the 2nd in **-at** (**-eat** . . .). Sometimes this fundamental termination is not only modified in the different Persons but also in the same Person, according to the different Genders (terminations of the Adjectives).

For the sake of simplicity the periphrastic conjugation should be eliminated from the paradigm, and explained wholly separately.

Page 88, *Perfect*. The spelling **-ia**, instead of **ea**, is understood also for the Plural.

Page 89, *l. 2* and 4. **ši, šāt** are more correct than **öi, cāt**.

Line 2. **a** of **an** is a mean between **ä** and **ā**.

Line 8, a fine. “*utinam is veniret* = oh if he would come!” “*Deus faciat bonum* = God bless you!” “*utinam venisset* = oh if he would have come!”

Page 90. *Imperfect.* “Corresponding” *etc.* this is its chief not its only meaning; *i* is commonly inserted, not *a*. Sometimes the Verb *kār* must be added.

Line 6, a fine. “*sika zāleār*”; probably it must be “*sikat zāleār*” (see p. 89, *l. 5 et seq.*)

Line last. About *-iyet* *cf.* p. 127.

Page 91. If you add the Past Perfect *etc.* of “*zatā*” or “*assā*” to the Present Potential and Necessary, you would get the Past Perfect Tense *etc.*

Page 92, note: *Tēi* is too hard; hence *ōi*, *čēñ* will do, and so in other similar cases.

Page 93, line 4, a fine. Some prefer the form “*natlo*” *etc.* to “*natullo*” *etc.*

Page 94, line 11. Better “*natāḷlo*”: I would prefer to say “*natullo, natulli*” *etc.* as in the Imperfect.

Line 19, et seq. Not all make this distinction.

Line last. The insertion of the euphonical vowel is to be understood also of the 2nd Person Singular and Plural.

Page 95, C. “Not commonly used”; it is not rare.

Line 6, a fine. “If you like”, *i. e.* if you like exactness. (See § 5.)

Page 97. “*Zatā*” is irregular as the Verbs ending in a vowel, not as *kār*, *etc.* (See § 7.)

To “*zatā*” and “*assā*” must be applied the remarks to be made on the 1st and 2nd Future Negative, Conditional and Conditionatum Negative of *nid* (see notes on pp. 112, 113, 114).

Page 100, line 12, et seq. Some say “*zaisonāñ*” *etc.*

Line 19. “As explained above”, *i. e.* on p. 94.

Page 101, D. The full conjugation of “*zatonāñ*” is this:
Singular: 1. 2. as given; 3) *zatonāñ, zatināñ, zatenāñ.*
Plural: 1) *zatenāuñ, 2) zatinānt, 3) zatenānt, zateonānt, zatinānt.*

H. Better “zāunknatullo (*two* 1).

Note 1. This note is to be put after “assā”, p. 107.

Page 102, *Note* 1. Notwithstanding this reason, now I would write “asā”.

Page 104, G. “aš-ci. . . .” the hyphen is used only to show the reader the change of sound of *s*.

II. “niñ”, better “näiñ”. The full form “assanāñ” *etc.* occurs also.

Page 109, *line* 1. This seems to be the common form of 2nd Future; *e.g.* “when you will come I shall have finished”.

D. The 2nd Conditional “nidlo” (*ex.* nidullo) must be conjugated as the Past Perfect.

Page 110, *line* 3, “nidtoñ” is used also absolutely in the meaning of “I would sleep”; so, *e.g.* “igärjent vetoñ: puñ vël nāñ = I would go to the church, but I have no time”.

E. 3) “niduñ” is vulgar.

Page 111, *line* 5, *a fine*. “nidanatuleaũ, nidanatāleaũ”. Although it seems to be right, yet such a delicate shade is not common, nor, perhaps, quite certain.

Page 112. *1st and 2nd Future*. The exact form is as given there; yet very few use the full form; more commonly in the Plural 1st Person they use only the first form (nidčēnāũ), and in 2nd Person the 3rd form (nidčīnānt) or the 1st (nidčēnānt). The other Persons are used, as given in the Grammar.

Page 113. C. *Imperfect*. “Nidanāñ” must be conjugated as the Present Negative Indicative.

Past. “Nidanatullo” must be conjugated as the Imperfect Negative Indicative. This remark holds good also for the Conditional.

Page 114, *line* 7, *a fine*. The Latin means “it was not to sleep”.

2nd Conditionatum. “Nidtonāñ” must be conjugated as “zatonāñ”. (See note for p. 101.)

Page 115. "Nidtonāñ" could be used only in correlative sentences (as "-tā to"); better use "nidanaye asollo".

Page 116, *para.* 2. I is much more frequently inserted than a.

Line 9, a fine. Some pronounce in such a way this v that it seems to be an u; consequently for the Verbs in u or uñ no change would take place.

Page 117, *para.* 3. *b)* There may be some exception required, especially by euphony; *e.g.* "sik" has "sikan", "zā" has "zāin". "Sik" is one of the excepted Verbs from the "kārmañ" construction. Perhaps these two irregularities are connected; time will clear up this point.

Page 119, *line* 8. The Future in -un (see p.109) seems to be simply the 2nd Future. Whereas the other forms (p.108) can be used only in some cases. (See note for p.109.)

Para. 9. "Nidtonāñ asollo" is used commonly only as 2nd Conditionatum; "nidtonāñ asollo zāin" is not often used; hence, for practice, the 1st Negative Future can be used also as 2nd Negative Future.

Page 121, *line* 10. For practice, keep only "nidtonāñ" as 1st Negative Conditional, and "nidtonāñ asollo" as Past Negative Conditional.

Page 122, *line* 15. The Imperfect Subjunctive has a pure s; hence the termination -so, -si, or -señ is not included.

Page 123, *line* 5. "*Conspici potuit* = could be seen".

Line 8. "*Facturus erat* = was doing", yet in such a meaning it is not common; it is used, commonly, for *fecerit*. In the above periphrastic meaning people say rather "kārūn assolo" or "kārtañ thāiñ assolo".

Line 18. "... in o", add: "also if o is followed by nāñ". This double conjugation takes place also in other tenses (see the preceding observations).

Para. 20. The termination je is often used, but vulgar: ze for zāi seems also, although frequently used, too dialectical.

Page 124, *line* 1. “nāñ” is not very nasal; in Mahrātti it is not nasal, so that we might be entitled, perhaps, to write nã.

Para. 28. Add “also the Masculine in the Plural changes o into e.”

Page 128, *line* 5. “Khial” perhaps “khêl”: There is a varying pronunciation.

Page 130, *line* 4. “Kiteñ äuveñ kãrizãi” better: “äuveñ kiteñ kãrizãi”.

Page 132, § 1. Generally only äi or i is the right mood; ai or oi or ei generally is not quite correct; yet in some rare cases it may occur. Or we may say that äi seems to sound ai or ei, if we do not consider it carefully.

§ 2. “Yekameka” can be put also in other cases; *e. g.* “yekamekãçer kuṭ kãrtãt”.

Page 134, § 4. These Verbs are to be used with great circumspection.

Page 135, § 5. More exactly thus: “mãrn geleñ = *lit.* the having beaten went, *i. e.* finished”; the Gerund in -un is the subject of “geleñ”.

§ 6. Except the form in “-tãñ, thãñ assã”, the others are not commonly used, except in some peculiar cases.

Page 137, *para.* 8. Only “yeunk” can be considered as grammatical.

Para. 9. “Vetso or veso”—the first form is right.

Page 140, *para.* 12. “mõñ”, better: “mhõñ” according to the Mahrātti; some say “mhun”.

Para. 13. “ubzono”; as it is doubtful, so better avoid it.

Para. 14. “bosta” seems to be used for the Present, because the Perfect is used for a thing which still continues (see Syntax), yet in itself it is not Present.

Page 141. *c)* The same happens in the Supine; hence p. 142 “paloänk”, or better “palvonk”. Yet this point is not settled as yet.

Page 142. Add the Participle “paloaunk natullo” (*Caus.*) and “palvanatullo” (*Neuter*).

Page 143, *para.* 3. This is not clear, say simply: they make -antso instead of -auntso. The initial vowel of the termination (a or i of an in...) is omitted, if it is the same as the last vowel of the root.

Para. 4. Add: This i is omitted also in the Imperative, e.g. “ubzāundi”, from “ubzāi”.

Page 144, *last line.* “Pedrun”, right grammatically, but not common; they would say: “Pedru vorviñ kārtāñ = I do through Peter”.

Page 145, *line* 13. More common “aplea itleāk mārñ ghetālo”.

Line 3, *a fine of the text.* “aplea...jietāñ”—more common: “yeklāts jietāñ”.

Page 146, *lines* 3, 4. “kāñ”; as correct form use “kāņeun”.

Line 14. Better “melāgi?”

Line 4, *a fine of the text.* “siktoloñ astoloñ”; more common: “siktāñ thāiñ astoloñ”.

Line 3, *a fine of the text.* “kāņeunīso assā”, more common: “kāņeizāi”.

Page 147. 1. a) “poisilo” better than “poislo”.

“sāklo”, say better “sākāilo”.

“tea kusilo”, better “tea kušitso”, and so the other compounds.

Page 148. b) “disā’dis...or disāñdis, disāñdisātso”.

“vegiñso”: seldom used.

“māgirtso” better than “māgirlo”.

“yedól pāriant”, Adjective “yedól pāriantlo”.

Add: “yedól = up to this”, “yedóli = even up to this”.

“sekiñ”: “sekintso”.

“phuḍe”, *Adj.* “phuḍlo”.

“ārupātso” better than “āruputso”.

c) “čikeñ” more common than “tikeñ”.

“sumārso”, better: “sumārātso”.

Page 149. *d*) “sāsārāyetso” or “sāsār”.

“kapās or kapāz”.

“soukāsāyetso” is more correct.

Page 150. “niñ”, better say: “näiñ”.

Page 152. “vesleān”, better: “issileān”.

Para. 3. “-nt” now is not a Postposition.

Page 153, *para.* 6. “särgārānt”, see about it Part. IV.
Ch. II. Art VI.

Page 154, *line* 7, *a fine.* “maldisāoñ”, better put it in the beginning of the sentence.

Page 155. The English *or* in sentences like “does he come or not” is omitted, and the negative particle only suffices: “to yetāgī nāñ?”

Line 16. “Mõñ”, some say “muñ”; better: “mhõñ or mhun”.

Line 2, *a fine.* Not correct, the form “-leār” with “zärtär”.
(See p. 251.)

Page 157. “Synetymology”: Some might not approve of this new word. I could not find a better single word. In two words we could have said “General Etymology”. See, however the new words used by Max Müller, and you will either blame, together with me, also Max Müller, or let such a title pass. I grant, however, that the things spoken of here, I would have put in Part I., II., IV., if I could have done so; but this part had arisen while printing, when it was too late to insert these things in Part I. and II.; after all, this division is the same *quoad substantiam*, as the division of Etymology in particular and general, which division is no doubt right. Moreover it seems to contribute to clearness to collect into one place things distinct from Syntax and Etymology. I grant also that I have anticipated some things of Part III. in Parts I. and II., because from the very beginning of printing I thought to put in Part I. and II., the most necessary things treated of here.

Page 158, *para.* 4. -re is used sometimes also for men, and -go also for women, especially by elder relatives towards younger ones.

Page 161. c) Some pronounce nearly -ši, -šeñ; it is better -si, -señ.

Para 5. "I" has sometimes an emphatic meaning when joined to the negative particle, similar to the Latin *ne quidem*, *nullus omnino* etc.; see an example p. 165, l. 9, *a fine*.

Page 162, *Chapter III*. The last example can be better explained in another way. (See p. 241, *note*).

Page 163, *Art* 1. Instead of a, sometimes au or similar forms are used.

Page 164, *line* 3. This is the common mode of making a Substantive negative.

a): This is the common mode of making an Adjective negative.

d): "näiñ assalo" can be changed, *e. g.*, into "näiñ astanañ".

Page 167, *Ch. V*. It seems that as we have Causative Verbs, so we can have derived Causative Nouns; viz. if the Noun has a causative meaning, it must insert some letters (especially o or ä); but this is not quite certain, although it is certain of some Participial Adjectives; *e. g.* "dukountso, dukitso". Hence from Causative Verbs are derived, in this supposition, Causative Nouns, from non-causative Verbs non-causative Nouns.

Page 168, *line* 11, *a fine*. "Bäir-gälneñ" does not sound well.

Last line. Add: Instead of -ni or -neñ, they use sometimes -na; *e. g.* "söd = seek", "sodna = inquisition".

Page 169, *line* 1. "Särkeñ" is an elegant but not much used termination. Sometimes the termination -poř, -ap *etc.* have the same meaning.

Line 14. "Sermävist", not a common word.

Line 11, *a fine*. "čeđuñ" is rather derived from "čeđo", etymologically, although, as to the meaning, it is used for girls, as "burgo" for boys.

Page 169, line 10, a fine. “pādi” is formed regularly.

The termination in or n is used especially with Nouns ending in a consonant, (in ar, in the first place) i is used with Nouns ending in o.

Page 170, para. 1. -lo is added also to Adverbs or Postpositions; *e. g.* “voir, voilo; “mukār, mukāvelo”. Moreover its meaning is, sometimes, not exactly, “coming out”. Strictly it is the 1st Locative adjectivized; the meaning “out of” must be rendered by some other word, *e. g.* “bāir”, or by the context.

Page 172, para. 5. This holds good also for the Negative Adjectives. The Noun prefixed is Singular or Plural as the meaning requires; *e. g.* “cloudy sky = kupañ (*pl.*) aṣalleñ moḷāb”.

Para. 6. Better “dik”.

Page 176, para. 2. In some cases to the Adverb in -eñ the Gerund of -kār (-kārñ) is added.

Page 177, line 1, et seq. “zāuñ=*lit.* by being or becoming or by having been or become”; hence to know whether this form can be used, substitute this literal translation, and see whether then it is suitable.

Page 180, line 1. “reunion”, say better: “college”.

Page 181, Ch. VII. Perhaps the rules about ñ could be simplified, especially in compounds; viz. ñ might be omitted in some of the indicated cases, although strictly speaking there should be ñ.

Page 182, e) There are some exceptions; *e. g.* “paṭlāu”.

Page 183, line 4. But Pronouns have ñ also in the Instrumental, and the Pronouns of 1st and 2nd Person also in the Nominative Singular and Plural.

c) This never or almost never happens.

Page 185, line 8, a fine, et seq. Although this is true, yet for the sake of simplicity, let us distinguish only what is absolutely required, *i. e.* s, ts, č, leaving the other shades to practice.

Page 186, line 3. "...into t̄", in order to simplify, let us say "into t̄".

Line 9. ಮನುಷ್ಯ is a Kanarese word, ("mänuṣa=man") not a Konkani word written with Kanarese letters.

Line 20. e. g. "porza, porze=people": yet some say "porje".

Line 22. e. g. "māz, mazā=centre".

Page 188, line 11. "...to the Canarese⁶," i. e. this sign of the Kanarese Alphabet is used as a sign of half vowel in some languages, e. g. in Tuḷu; in Kanarese it is a sign of an absent vowel. (See note on Part I.)

Page 189, line 1. As I did not pay great attention to this point, especially to its spelling, so this rule has not much value.

At all events, as I said, let us keep only ṽ as a sign of half vowel.

Line 4. a fine. Add the change of ó into ä or ò. (See notes on 2nd Declension.)

The sound of ą or ṽ can be approximately perceived in pronouncing, e. g. "et", by removing suddenly the tongue from the roof of the mouth after having pronounced t.

Page 190, line 4, et seq. This rule requires further consideration: it is however true that euphony seems to require the indicated changes.

Page 191, line 7, a fine. "šēļ", some pronounce "šel".

Page 192, line 7. "throat", add "and nose".

Line 17, et seq. This letter is called vocalized r by the author of the Polyglot Vocabulary, most appropriately, as far as I can judge in this delicate matter, which is rather foreign to my subject: it never or very seldom occurs in Konkani.

Page 193, line 15, a fine. It seems better to use 6 for the "virāma", ∪ for ṽ.

Page 194, line 15. Hodson says that it is a vowel or a consonant according to the position.

Page 196, *line* 12, 13. It is more common to let the word agree with the Masculine in preference to the Feminine (as I remarked in line 10-12) instead of using the Neuter. The same holds good for Verbs.

Page 197, *line* 6. In Mahrātti the Neuter Plural in such case is used: but after having written this page, I came to know, that commonly the daughter-in-law, speaking about the mother-in-law, and the wife of a younger brother, speaking about the wife of an elder brother, use the Plural Neuter; in other cases such a use is not common.

The Verbs compounded of a Noun and an Adjective sometimes are considered, as to concord, as simple Verbs; e. g. “nāś kār, inkār kār”, which consequently govern the Accusative, although etymologically they should govern other cases.

Note 1. Probably it is a mistake; at any rate it seems better to avoid such a use.

Page 198, *para*. 6. Not seldom the adjectival Genitive seems to follow, as to concord, the rules of Nouns rather than the rules of Adjectives.

Line 7, *a fine*. Cf. note to p. 240.

Page 199, *para* 9. It can be reduced to *para*. 6; because in the full sentence we should say “zakā ukto kelā”.

Para. 10. Time will clear this point: some say that “vord” means only “news”, and even in a meaning of contempt: the Noun should be “vordegār”.

Page 200, *line* 17. If the Neuter is used, in some cases it is better to add “kārñ”.

Page 201, *Exercises*, *line* 1. “Koṇ” better “koṇ-i (Indefinite).”

Exercises, *line* 7. “ismāl”, perhaps better: “ismāl or ismól”: at any rate it is a foreign word.

Exercises, *line* 10. “astit”, better: “assāt”.

Page 203, *line* 12, *a fine*. The termination -neñ is not in common use, except for few Nouns.

Page 205, *line 14*. “keḷambo”, some say “keḷambo”.

B. “Omitting” *etc.* this remark regards not only the Nominative but also the other cases and other parts of speech. The things clear by themselves or common also to Latin or English are often omitted.

§ 1. 1. Materially is Nominative, but philosophically is Accusative in a different form and so also 2. When the English Noun is or can be preceded by “as”, that Noun is put in the Nominative followed by “mōṅ” (*or* “molḷo” *etc.*)

Page 206, *Exerc., line 1*. “mēlnitidār”, better add “kārṅ”.

§ 2, *line 6*. “Author of the . . .” *i. e.* of the Grammar which has the title “The Student’s Manual of the Mahrāṭṭi Grammar”. Whenever I mention Mahrāṭṭi Grammar, I intend to quote this Grammar.

Line 5, a fine. “-unčeāk”, add: “or only -čeāk”.

Page 207, *line last*. “but . . .”, *viz.* etymologically; yet use can prevail over etymology.

Remark about Dative as also about Accusative *etc.* that there are other cases in which Dative (*or* Accusative *etc.*) must be used; *e. g.* “te šikšek tārtārtāṅ=I tremble at that punishment”.

Page 209, *line 7*. “kirkolḷi”: compound of “kirkol” and “i.”

Line 9. “seguṅā thāiṅ” seems to be better than “seguṅāniṅ”; this second form does not express exactly the meaning of “thāiṅ”; yet “seguṅāniṅ” is more common.

Line 10. “sālgi”: some think that “sālgi” cannot be used in a good meaning as here; such opinion comes from the abuse of “sālgi” for bad things; yet in itself it is a good word and used also in a good meaning; see in the Mahrāṭṭi Dictionary of Bābā Padmānji, its meaning agreeing with the Konkani meaning. What is the good thing of which no abuse can be made?

Page 211, *note 1*. Perhaps better “vidye-sāl, *or* pāṭa-sāl”.

Page 212, *line 9, a fine*. “poisleāṅ”, better “poisileāṅ”.

Para. 7. Adjectives in -ntlo and -lo are different; *e. g.* “šerāntlo . . . voilo”.

Page 213, *para.* 9. Such form in -*čēān* or -*jeān* is sometimes used also with the Potential. (See P. IV. Ch. III.)

Para. 9, *last line.* “*thāiñ*” and “*tantlēān*” probably have a different root; moreover the meaning differs somewhat.

Page 214, *line* 10. The meaning is: “It is not required to go through the town of Goa, although you pass near to Goa”.

Line 11. Some say “*Rupiā*” *etc.* in the oblique cases, instead of “*Rupoīā*”.

Page 215, *para.* 1. I said elsewhere that this -*nt* comes from the Mahrāṭṭi -*ānt*, still used in that language as a special word, but not in Konkani.

Page 216, *line* 10. “*dhu*”. In Mahrāṭṭi it is aspirated; yet in Konkani it seems to sound not aspirated.

Para 4. We can say also “*Devāk satmand*” *etc.*

Page 217, *line last of the text.* viz. That author says (p. 17) that the Vocative is the crude form.

Page 218, *para.* 3. In such case there would be a composition; hence hyphen, and would coincide with *para.* 4.

Page 220, *line* 2. There seems to be a slight difference of meaning between using the Dative and the Communicative.

Exercises, line 4. In this example it is better to use “*thāiñ*”, not “*kāde*”.

Page 223, *line* 2. “*Drāštāntāk*” perhaps not in common use.

Page 224, *para.* 7. Sometimes such a Substantive must be put in the Plural, and then the Noun converted into an Adjective (Genitive) should agree with it also in number, (although we find examples in which that Adjective does not agree in Number); *e. g.* “*dusreānceo čestāio kār = mock others*”. Moreover there are some Verbs of this kind which cannot govern the Genitive, although etymologically the Genitive should be used, *e. g.* “*nāš kār*”.

Page 225, *line* 14. What is said about -*lo*, must be understood of the Adjectives in -*ntlo*; for the others may not be according to this explanation. Sometimes the Adjective in -*ntlo* means “...out of...”

Page 226, line 4. "tirzāun" is not a real Adverb.

b) "...*et memorari* = and to remember his Holy Testament the oath which he swore". Remark that "ugḍās" is masculine; yet -jñ agreeing with "pārmān".

Page 229, line 2. The Postposition must be used, but with the required changes, *e. g.* with a full relative sentence or with a participial sentence.

Page 231, line 1. Better "an answer to be given by them became impossible".

Para. 7. You find many of these Adjectives in the Dictionary. Usually it is better to resolve them into a Finite Mood, or at least not to use them as a predicate (p. 199, l. 7-4, *a. f.*)

Para. 8, d) "...short but slowly", viz: closed and slowly.

Page 233. a) and b) are elegant but not common modes.

Page 234. § 1. This is a gleaning of Part II.

§ 2, a. "...usually are not", say "not often are...".

Page 235. d) Better say that "to is like an article"; then we could say: "o to mānis=this is the man", or "manis. . . . o=(the) man. . . . this".

Line 2, *a fine*. If we do not consider "tintso" (as I noted when gleaming the Pronouns), then we must take away 12 combinations, 6 of "-tintso", 6 of "-intso".

Page 237. a) In such sentences "tasolo" is often used in the second part.

Page 238, line 13, *a fine, et seq.* Yet instead of "jintso" people use "zantso"; hence only 18 combinations.

Page 240, line 13, *et seq.* It seems that if there is no word in the Nominative with which they should agree, they are put in the Neuter Singular. Perhaps the rule of the Mahrātti Grammar can be useful here, viz.: These declinable Adverbs are put in the Neuter Singular, a) when the subject of the Intransitive Verb is omitted: b) when such a subject is inflected: c) when both subject and object of the Transitive Verb are inflected.

Page 242. *b)* Some say “khäintso” instead of “kontso”; I think however that “khäintso” and “kontso” are two different Pronouns. We may add “käintso” derived from “käiñ=when”. These Pronouns can be also non-interrogative.

Page 245, *para.* 3, 4. About Past and Perfect we might perhaps follow this simple rule: Use the Perfect to express that an action has been very recently completed or that an action has been completed in past time, yet the state of things brought about continues up to the present, for other past actions use the Past or the Past Perfect.

Para. 5. I doubt about the correctness of using the Past Perfect for the Imperfect.

Page 247, *para.* 7. In some cases the form in *an* (or *in*) can be properly used as 2nd Future. (See p. 273, *note.*)

See the note on this point, in the 2nd Part, viz. on page 109.

Add. This mood is used for the Future when this contains something Imperative; *e. g.* “make peace, then you will offer your offering to God”.

Page 249, *para.* 2, *line* 6. “Only” is not exact, if we take “only” rigorously, (see page 266, *line* 9, *a fine.*)

Page 250, *line* 8, *et seq.* The form in “sarko” probably means also suitability, as I said of the Adjectives compounded with “sarko”.

Page 254, *line* 6. The form in *-toñ* can also be used in this meaning; *e. g.* “*āuñ itsārtoñ*=I should like to ask”.

Line 15, “see below”. This has been explained already.

Page 263, *line* 5, *a fine.* “*yetanañ*”, better: “*yeun or aileā uprānt.*” The Latin means: “and the rest I will set in order when I come”.

Page 268, *line* 1. “*astāñ etc.*=I am habitually”.

Page 273, *para.* 12. 2) In this meaning it is not often used.

Para. 14. “*Vātsunk tanktā*” seems to be improperly used for “*licet legere*”.

Page 273-274, *and alibi*. Some of the Latin sentences are rather Konkani-Latin than pure Latin, in order to show more distinctly the things.

Page 274, *line* 12. "above mentioned", "uprānt" excepted.

Page 276, *line* 21, to "-un" add "and -unk".

Page 279, *para.* 6. Some take these Verbs as Neuter; yet after careful inquiry, I can say that many take them also really as passive, if the vowel is open; much more, that this is in conformity with Sanskrit, the grandmother of Konkani.

Page 280. See another mode by pāu in the I. Appendix, p. 331, which however is low. It corresponds nearly to the Hindustāni "jānā", and Mahrātti "jāneñ = to go", whereby the passive voice is expressed sometimes in those languages.

Page 286, § 7, *line last*. Better: "yekamekāčer"; else it is doubtful.

Page 288, *line* 3, *et seq.* The given example does not suit the Latin expression well; we should take a compound Verb, one element of which expresses something more vague and undetermined; *e. g.* "āpoun āḍ or tzālun vetā". Notwithstanding, the given example can be made suitable by modifying somewhat the explanation. I need not say that I do not intend to find in this kind of Verbs a perfect similarity to the famous *materia* and *forma*, as the particle "as" of the text shows; I intend only to imprint in the mind this unknown point by a known similar point.

Page 296, *para.* 2. "moṃsār", variety of "moṃāsār".

Page 297, *line* 2. "phuda", some say: "phudār;" probably they are two Nouns.

Para 9. "Khāl" occurs also in a proper meaning, and for material things: "taḷa", properly, according to the Mahrātti, should mean "at the bottom of".

Page 298, *line* 8, 7, 6, *a fine*, belong to *para.* 11.

Page 300, *para.* 22. Often "kaḍtso" is used for "thāun" viz. if for "from" we could substitute literally "being near or

from being near"; yet an exact literal translation of "kad̥tso" is not easy. (See p. 298, para. 10.)

Page 301, para. 25. "Mag̥çēā vorviñ", better "māg-ñēñ kārçēā vorviñ", or "Dēvā lāgiñ māg̥çēā vorviñ".

"Khālinastanañ," better: "khālanastanañ" or "khālnastanañ".

Para. 26. By accident "šivāi" has not been put in the example: it should be "... sosullea šivāi".

Page 306. a) In such cases the Accusative usually is not omitted, as it can be omitted in Latin; e. g. "I have been educated = *educatus sum*, makā vādāilā".

c) Some do not say "takā khāviet"; yet it is not wrong.

e) This remark holds good also for the Negative form.

Very few persons do not follow this rule; they say: e. g. "tuveñ mojiñ utrañ āikaliñgi?": yet the almost universal use must prevail over the use of a few persons. They will say: the Verb must agree with the object. I answer: universal use is a stronger rule on this point, than the rule of concord. At any rate time will clear up this point.

Page 307. f) If these Verbs are made Causative, they follow the "kārmāñi" construction.

Page 308, line 1. The same participial sentences are used also when an English secondary sentence is translated by a Konkani Postposition; because this governs the Participle. The only change to be made is of the Verb into the Participle. (See some examples p. 339.)

Page 310, § 1. In interrogative sentences it is not required, as a general rule, to put the subject after the Verb.

Page 311. If there are two or more subordinate sentences, that which governs follows the governed one.

Page 312. As regards the sequence of tenses, nearly the same rule of the English holds good, except that very often the Indicative is used for the Subjunctive.

When the secondary sentence does not imply any *oratio indirecta*, then it cannot be resolved into a *directa oratio*, but

the rule of the sequence of tenses is observed; *e.g.* “he saw that the bear was excited = *asvel utsamboļ zāun assaleñ mōṇ taṇeñ poļeilāñ*”. Yet sometimes Konkani uses the Present instead of the Imperfect or Past; *e.g.* “to Igārjent toḍou kārta mōṇ poļeun ajap zāle = having seen that he remained long time in the church, they were astonished”.

Page 313. From this change of the *oratio obliqua* into *oratio directa* derives the frequent use of Present Tense instead of Past Tense. Yet this change is not obligatory.

An English *oratio indirecta* (at least in *potentia*), can be translated 1) by changing it entirely into an *oratio directa*, retaining however “mōṇ”: “he prays God to forgive = *bogos mōṇ . . .*”; 2) by putting only the Verb in the tense required by the *oratio directa*: “Let us pray God to extend His hand over us = *Dēvā lāgiñ māgiāñ, to āplo hāt lambāi mōṇ amče voir*”; 3) by putting the Verb in the Mood or Tense, but not in the Person, required by the *oratio indirecta*: “Saserdot māgtā Spiritā Santā lāgiñ to tumče voir yeundi mōṇ = the priest prays the Holy Ghost to come in you”.

Page 314, Art 1. In North Kanara many speak also Konkani, but as I am informed, so different in some places from the Konkani of South Kanara, that it approaches to the Goanese branch, if it is not the really Goanese branch, which is considerably different from our branch both in rules and words, as I have seen by comparing some words and sentences of that country with ours.

Page 315, line 21. “etc.” Among these other languages hinted at, I mention especially Hindusthāni.

Line 2, a fine. If this book should happen to fall into the hands of learned philologists, I admonish them beforehand that I do not insist much upon the words *Dravidian, Gaurian, Turenian etc.*

Page 317. δ) In order not to contradict what I said on p. 316, we must understand these things thus: *actu* Konkani is almost a collection of dialects; *in potentia* there are common

forms, which although apparently different, however by diligent consideration may appear *in the main* also *actu* common. Hence we can say that Konkani is on the way to become a formed language.

Page 318. The purists of Konkani, instead of begging at every step from Mahrātti or Sanskrit, should try to express the notions with Konkani words, avoiding however too vulgar modes of speaking; this is certainly a very difficult but useful task. I do not however deny that in some cases we may borrow some words from those languages.

Page 319, *para.* 3. Not only composition, but derivation also should be employed, and what is more important, inquiring which existing words in Konkani could render properly or metaphorically, the Latin or English word, although the words are not commonly used in such a way.

One of the many things to be done, not mentioned there, would be to try to have some uniformity both in rules and words, in order to make a cultivated language above so many varieties. If some of the rules of this Grammar and some words of the Dictionary are found not well founded or not suitable, others should be substituted as more fit; but we should stop then at some.

Page 324, *para.* 7, *line* 4. "Negative form", add "of Verbs"; yet such mode is perhaps not vulgar.

Page 325, *para.* 1, *et seq.* Only a small number of the different senses of these Verbs has been given.

We may add out of many other things, as a peculiarity of Konkani, the frequent use of converting into Adjectives, Adverbs or Postpositions.

APPENDIX I.

As the title shows, it is not my intention to put down all the difficult modes of speaking, nor do I intend to put down only really difficult modes; but to gather out of a number some

modes of speaking, which *passim* have been hinted at throughout Grammar, or have not been put at all.

Page 330, *last line*. “bòl karinastana”, better say “āḍ-aileā šivāi”.

Page 331, *ac si* ... “paullea bāri”, is too vulgar; better: “. . . mārleleā bāri”.

Quippe qui. “gratsār” means “fortune, *i.e.* fate”.

Page 332, *line 8*. “sarlea”, better “bāir-sārleā”, or “geleā”.

Page 334, *Donec*. a) With “moṅāsār” it is more common to put the Verb in the 3rd Person Singular of the Present Indicative (also for Past Tenses); *e.g.* “te (tuñ, āmiñ) yetā moṅāsār”.

Page 334, *line 18*. “tsād”, better “zaḷān = *lit.* with burning (sorrow)”.

APPENDIX II.

1. In writing Konkani with Kanarese letters I have followed the principle of similarity, *i.e.* I have written in such a way that only those letters which are pronounced and their pronunciation should be written; *e.g.* äi is expressed not by ೀ but by ೆ; because ä is rendered by ೆ not by ೀ. Hence I have deviated somewhat from the common way, and also from the Kanarese rules regarding writing; *e.g.* I write ಜಾ಼ನ್ (zāun), not ಜಾವುನ್ (zāvun), ದೇ಼, not ದೇವು *etc.* The reasons of this deviation are: a) because the beginners, not versed in the vernaculars, would have taken up, in doing else, a wrong pronunciation, unless I had given some other rules about this point; b) because in Mahrāṭṭi, which is the proper alphabet of Konkani, I found a similar manner of writing; so I found written “पाऊस् = pāus”, not “pāvus”, as some write¹⁾;

¹⁾ The same remark holds good for other deviations; *e.g.* about ೆ joined to ೆ, ೆ *etc.* Yet I did not keep Mahrāṭṭi as ruling principle in every case: the ruling principle is the common usage in speaking, and conformity of pronouncing with reading according to the Roman way of reading, which way more or less prevails at least as to the sound of the vowels, and has been laid down as the foundation on p. 1.

c) this manner is more simple, easier and also more scientific. This reason especially prevails when we have to settle the manner of writing. This I could do the more readily, as Kanarese is not the proper alphabet of Konkani, and nothing is settled. d) The rule about accent should have been changed, if I had followed the Kanarese common manner.

2. As regards the translation, I have used some foreign or less exact words, although there is the pure or exact Konkani word, for the reason stated in P. IV. Ch. III.; so, *e.g.*, to say "Gospel" there is a beautiful Konkani word used also in Sanskrit, Mahrätti, Kanarese and Tulu.

3. Although I tried to adhere to the Latin text, for the reasons stated above, yet in some cases it was rather difficult without losing too much of Konkani propriety; hence in some rare cases the translation is not quite literal. Moreover while translating into Konkani I had under my eyes, not the English, but the Latin Vulgate with the Notes of Menochio and the French paraphrase of Carrières; hence some sentences literally agree with the Latin, not with the English translation.

4. We need not remark on some imperfections owing partly to the literal translation, partly to the great hurry with which this has been done. Hence, no doubt, a better translation could have been made in other circumstances; consequently I limit myself to remark on only these more striking points.

Page 360, v. 3, *et alibi*. "somzikāy", better "somzon".

Page 369, v. 19, "gāṭ", better "tir".

Page 370, v. 28, "iṣṭa kāḍe", better "iṣṭāk".

Page 376, v. 13. Some decline "upādēsi", according to the 2nd Declension; yet this is not so correct.

PART II.

This 2nd part is at the same time a kind of “Errata-Corrige” and reduction to uniformity. Nobody can be surprised at the following list; for 1) a perfectly correct mode of writing throughout, was beyond my aim (see pp. 2, 6, 295); 2) many things can be written and are pronounced in many ways; hence sometimes I have written the same word in one way, sometimes in another way: here, for the sake of simplicity, I choose one of these modes, viz., what I judge to be more correct; 3) nothing is settled in this language; hence although I established the signs to be used from the very beginning, yet, owing to the state of Konkani, on the way I saw that something could have been better put in another way; hence also, the variety in writing the same word. Therefore the many corrections often are rather only a reduction to uniformity. However I do not intend to correct every thing which perhaps could be mentioned, because about some points I am not sure, especially as regards the aspirated and cerebral sound. Many of these correct modes of writing have been hinted at in Grammar. Here I put them together.

A. General Corrections.

1. Complexive Corrections.

1. “So”, termination of the Adjectival Genitive and of some Participles should always be written **-tso** (see p. 122, para. 15).
2. **ja, ča**, termination of some words of the 3rd Declension, should be written **jea, čea** (see p. 26, *et seq.*).
3. 2nd person singular of Contingent Future **ši** for **či**, and 2nd person plural **šāt** for **čāt**.
4. Past Participle in compound tenses with two l (“-lolo -ullo, -llo”), and so also all Past Participle in lo used as Adjectives (see p. 262).

5. **Tz**, always **ts** (see pp. 193, 397).
Té either **ts** or pure **č**.
6. Sometimes the euphonical vowel has been omitted.
7. Imperfect Subjunctive should be written with one **s**.
8. Causative Verbs in **äi** or **i** only.
9. **Na** should be always nasal, although in Mahrätti is not nasal, and in Konkani too it is not very much nasal.
10. **-nt** of the Locative is **-ñt**: and so often **ñ** has been written **n**, when there was no necessity to write **ñ**.
11. The Past Tenses should have **ṛ** instead of **ä**.
12. Whenever an Adjective or Participle has **o** in the penultimate, it is changed into **e** (sometimes **ṛ**) when the last syllable has not the vowel **o** (see p. 187).

2. Single words which often occur.

Errata—Corrige.

āḍ...hāḍ¹⁾ (var. aḍ)
 aḍār...adār
 al̥si...alsi; some make it
 cerebral, in Mahrätti
 it is not cerebral.
 ārdo...ārdho (var. ārdo)
 āriyeklo...hāriyeklo
 ātmo...ātmo (although in
 Kanarese ā-)
 bāgivont...bhāgivont
 bair...bhāir (var. bāir)
 bāš...bhāš (var. bāš) [bāu)
 bau...bhāu (brother) (var.
 beñ...bheñ, bhya
 benjer...benjar
 beṭ...bheṭ (var. beṭ)
 beṭai...bheṭai (var. beṭāi)
 bitor...bitār

Errata—Corrige.

bógär...bägär (var. bägär,
 bógär)
 bor...bhor (var. bor)
 čo (*in compounds*)...čou
 daḍlo...dadlo
 dik (*direction*)...dikṛ
 dosmānkai...dusmānkāi
 duḍḍu...duḍu
 duv...du
 gāl...ghāl (var. gāl)
 gār...ghār (many say also
 “gār”)
 ge...ghe (var. ge)
 hanga...anga
 kälto...khälto
 kái...kaiñ
 kai...kaiñ (if it means
 “where”: khāiñ)

¹⁾ What is said of the original form, must be said of its derivations.

Errata—Corrige.

kakult...kākult
 kassolo (kosso) }
 tassolo (tasso) } with one s
 assolo (asso) } i. e. "kaso-
 zasso } lo" etc.
 keḷ...kheḷ
 kottō...khotō
 kumzār...kumsār
 kuṣi...khuṣi (var. kuṣi)
 lukšān...luksān
 maṭouñ...māṭou
 māuñ...māu (=scar; father-
 in-law = māuñ)
 moḷaba...moḷba
 moḷḷeār...moḷeār
 monis...mānis
 nilso...niḷtso
 pānz...pānts
 päriānt...päriant
 paṭlauñ...paṭlau
 phaḍe...phuḍeñ
 -pon (termination of Abstract
 Nouns)...-poṅ

Errata—Corrige.

räng (*sing.*)...róng (*sing.*)
 räng (*plur.*)
 sarti...säḍti
 solḷo...sollo
 sotrai...tsätrai
 tāmḍo...tāmbḍo
 taniñ, taneñ etc. ... taniñ,
 taneñ etc. (and so
 similar terminations)
 tala...taḷa
 täṛ (*kind*)...thär (although
 not aspirated in Kanarese)
 thär (*therefore*)...täṛ
 ui"...voi"
 uttar...utar
 upkār *n.*...upkār *m.* (hence
Pl. Nom. upkār, not
 upkārañ)
 vors...värs
 vorvi...vorviñ
 yemkaṇḍ.. yemkaṇḍ or yem-
 koṇḍ

B. Particular Corrections

Errata

P. 2, l. 7. farō
 „ „ l. 10. short
 „ „ l. 7, a f. this
 „ 4, l. 9, a f. m. n.
 „ 5, l. 12. hās-čeñ
 „ „ l. 6. tai
 „ 10, l. 8. je

Corrige

farō.
 closed.
 this half vowel
 m. n
 hās-čeñ
 thāiñ
 ye

Errata

- P.* 13, *l.* last. vonad, vondi
 „ 14, *l.* 6. animate
 „ „ *Para.* 6. hac
 „ „ *l.* 22. There
 „ „ *l.* 26. that that “gér”
 is a corruption
 „ „ *l.* 8. *a f.* bāpāvorvi
 „ 15, *para.* 4, *l.* 4. Few
 others govern the Dative
 Singular Postpositions.
 „ 15, *l.* 2, *a f.* if the mean-
 ing is Plural
 „ 20, *l.* 13. sobit=necessary
 „ 21, *l.* 1. assā
 „ 22, *l.* 4. dudiñ, -ṇ
 „ 25, *l.* 13, *a f.* dis assā
 „ 26, *l.* 1. confrier
 „ „ *l.* 2. kurouñ
 „ 31, *l.* 6. sādāntz
 „ 35, *throughout*, 4th
 „ 37, *ll.* 7, 8. vāstu
 „ 39, *l.* 17. Šesar
 „ „ *l.* 4, *a f.* Indiānt
 „ „ *l.* 3, *a f.* on the
 Himalaya
 „ 41, *last l.* yēkavorsā
 „ 42, *para.* 4. kārkar
 „ „ „ māḷi
 „ 48, *l.* 11, *a f.* man
 „ 50. *c.* balseñ
 „ 51, *l.* 11, *a f.* Appendix *etc.*
 „ 52, *last l.* koṭṭeponāṅso
 „ 53, *l.* 19. Kristāčeñ
 „ 54, § 3. tāun

Corrige

- voṅät (*or* voṅót), voṅti
 inanimate
haec
 7. There
 that “ger” is an abbreviation

 bāpā vorviñ
 Few others govern the Dative.
 See Postpositions

omit these words

 sobit = nice
 zāun assā
 dudiñ, *n.*
 dis zāun asā
 confrère
 kurou
 sādānts (and so elsewhere)
read 5th
 vāstṭ
 Sezār
 Indient
 on the Himalayas

 yēka vārsā
 karkar
 māḷie
 men
 balseñ
 Part III.
 khotēāntso
 Kristāčea
omit it

Errata

- P. 54, l. 19. tāun
 „ 55, l. 10, a f. nilso
 „ „ l. 8, „ ālduvo
 „ 56, l. 9. Moje
 „ „ l. 4, a f. Sezāričea
 „ 57, No. 17. sotra
 „ „ 26. sovis
 „ „ 27. sattāvis
 „ „ 29. yēkuņtis
 „ 58, last l. yeksāšt
 „ 59, l. 7, a f. so
 „ „ l. 5, „ 26
 „ 60, l. 2. can count
 „ 64, l. 5. bokši
 „ „ l. 9. kitleñ
 „ „ l. 12, a f. assulo
 „ „ l. 10, „ Pončisvea
 „ 67, l. 3, a f. bhās
 „ 68, l. 9. *libriceino*
 „ „ l. 8, a f. rāuļ (*m.*)
 „ 76, l. 6. guņāzo
 „ 77, l. 5, a f. apņānzo
 „ 79, l. 22. irregularity
 „ „ l. 6, a f. ei
 „ 84, l. 4. adar=commit (*v.*)
 „ „ l. 15. kāints nā
 „ „ l. 21. bāpui. Tāso
 „ 85, l. 6, a f. assā?
 „ 86, l. 2. sārgārtāun
 „ 87. *Imperfecte*

Corrige

- thāun (and so elsewhere)
 (var. tāun)
 niltso (in Mar. not cerebral)
 ālduvo
 Mojeñ
 Sezāryāčea
 sātra
 sāvis
 satāvis
better: yēkuņēntis
 “uņeñ” *should be always*
nasal.
 yeksāšt (and so in the follow-
 ing numbers)
 sā
 21
 cannot count
 bogsi (and so elsewhere)
 kitliñ
 zāun assullo
 Ponpončisvea
 bhāš
libriccino
 rāuļ (*n.*)
 guņātso
 apņāntso
 irregularities
 ai
 adar=commit
better: khaintsa-nāñ
 bāpui: tātso
 assā.
 sārgār thāun
Imperfect

Errata

Corrige

P. 90, l. 6, <i>a f.</i> assā	zatā
„ 93, l. 1. -ta	-tañ
„ 95, l. 17. zāun	zāuñ
„ 111, II. <i>nondormiebam</i>	<i>non dormiebam</i>
„ „ l. 5, <i>a f.</i> nid-nataḷeaṅ	nid-a-nataḷeaṅ
„ 119, l. 9, <i>a f.</i> nidteteñ	nidteleñ
„ 122, l. 12. This 16th	This 15th
„ 123, l. 8. <i>erit</i>	<i>erat</i>
„ „ <i>last l.</i> be	become
„ 126, l. 5. Art.	Chapt.
„ 128, l. 10. lačil	laččil
„ „ l. 11. sār	bāir sār
„ „ l. 14. game	ghame (var. game)
„ 129, l. 3. paisāvānt	paśāvānt
„ „ l. 13. Koinča	Kāinčea
„ „ l. 8-9, <i>a f.</i> Sākor	Sākār
„ 130, l. 11. bog	bhog (var. bog)
„ „ l. 3, <i>a f.</i> vago	vāgo <i>or</i> vōgo
„ 131, l. 6, <i>a f.</i> assaḷeañ	assaḷleañ
„ „ „ „ dileñ	dilleñ
„ „ l. 3, „ moje	mozo
„ 132, l. 2. mojān	amčeān
„ „ l. 11. poḍṇañ	poḍanañ
„ „ l. 3, <i>a f.</i> ai	āi
„ „ l. 2. por-tañ	portatañ
„ 133, l. 15. § 6.	§ 7.
„ „ l. 16. not Causative	non-causative
„ 134, l. 14. suḍlo	suṭlo
„ „ l. 15. fuḍlo	fuṭlo
„ „ „ suḍtā	suṭtā
„ „ l. 16. fuḍtā	fuṭtā
„ 135, l. 10. to beat him	after having beaten him
„ 144, § 8. Defective Verb	Defective Verbs
„ 146, l. 6. aḍli	adli

Errata

Corrige

P. 148, l. 20. kaḍieso	kaḍetso
„ 150, l. 2, a f. tzārlo	sārlo
„ 151, l. 1. tintz	tinṅts
„ „ l. 9. kāṇeitoleānk	kāṇeiteleānk
„ „ „ čit	čit
„ 152, l. 18. bāuntaneñ	bāuntāniñ
„ „ l. 3, a f. emkaṇḍāntlo	yemkāṇḍāntlo
„ 154, l. 12, a f. vitzārnakāt	visarnakāt
„ 167, l. 10, a f. niškāl	niskāl
„ 170, l. 4, a f. boreñ	boroñ
„ 171, l. 6. as “at	“as at
„ „ l. 7. as the	as at the
„ 173, para. 9. “fit to do. .”	“fit to. . .”
„ 175, l. 12, a f. kātār	kātār
„ 176, l. 10. Substantive	Substantive or Adjective
„ 178, l. 17, 18. that -un	that in -un
„ 184, l. 9. ě and z, into	ě, and z into
„ 194, l. 19. dukḥṷ	dukḥṷ or dukḥṷ
„ 198, l. 13, a f. burgeāčeā	burgeāčeā
„ 200, l. 4. thing	things
„ 206, l. 6, a f. javaṇāk	jeuṇāk
„ 209, l. 2, a f. of the gram- mar	of Grammar
„ 211, <i>Exerc.</i> l. 4. sāngnakā	sānganakā
„ 213, „ l. 3. sukoi	tsukāi
„ 214, l. 4. Kristāči	Kristāčeñ
„ „ l. 5. papsilā	papsilāñ
„ „ § 5, l. 3. distinction	perspicuity
„ 217, <i>Exerc.</i> l. 3. Dāñparā	Danpār
„ 220, l. 10. mātrṷ aũñ. . uleināñ	aũñ. . . uleināñ mātrṷ
„ „ l. 14. beṭāitoloi	<i>better</i> : bheṭai
„ 222, <i>Exercise</i> , l. 5. sākōr	sākār
„ 223, <i>last</i> l. father	house

<i>Errata</i>	<i>Corrige</i>
P. 224, l. 14, a f. dis	dis-a
„ 227, l. 9. Postposition	Postpositions
„ 228, l. 19, 20. hurdle	screen
„ 233, <i>Exercise. l. 2. tzälti</i>	tsälto
„ 235, l. 14. läśleño	lasleñ ò
„ 240, l. 8, a f. dhadlä	dhadläñ
„ „ l. 2, a f. correspond	corresponds
„ 244, <i>last line. “the date”</i>	<i>add “of months”</i>
„ 251, l. 7. tuveñ	tuñ
„ 263, l. 13, a f. be	being
„ 269, l. 5. is	were
„ „ l. 10, a f. vāñčasonāñ	vāñtsatsonāñ
„ 275, l. 16. āuveñ	āuñ
„ „ l. 4, a f. as far it	as far as it
„ 279, l. 13. khälto astolo	khälto kello astolo
„ 280, l. 14, a f. “tuṭ	“suṭ
„ 283, l. 5, a f. poļeitats	poļeitāñts
„ 284, l. 11. ālsai	ālsai
„ „ l. 22. kätār	kätār
„ „ l. 3, a f. by a blow	by blowing
„ 286, l. 2. „ „	„ „
„ 294, l. 6. (As....)	(As to the insertion of “gi” see p. 241.)
„ 297, l. 3-4. is immediately after	is after
„ 304, l. 1. tiñeñ	ti
„ 320, l. 4. viz.	is
„ 330, l. 10. beatā	beatāñ
„ 336, <i>para. 7. cum</i>	<i>eum</i>
„ 348, v. 16. ¹⁾	<i>omit</i> ¹⁾
„ 349, v. 21, l. 1. ratzlo	ratsleo
„ 351, v. 31, l. 5. sovo	sāvo
„ 355, v. 21, l. 3. boreantli	borintli
„ 358, v. 13, l. 3. kelāiñ	keleiñ

<i>Errata</i>	<i>Corrige</i>
<i>P.</i> 358, <i>v.</i> 13, <i>l.</i> 5. foṭeilīṅ	foṭeilen̄
„ 364, <i>v.</i> 28, <i>ll.</i> 3. 5. -tso-	-či-
„ 369, <i>v.</i> 15, <i>l.</i> 1. astiaṅ	astiṅ
„ 369, <i>v.</i> 19. gāt	ghāt (var. gāt)
„ 377, <i>v.</i> 20, <i>l.</i> 3. dusreāṭeā	dusreṭea
„ 378, <i>v.</i> 1. tujea. .sāmpa- dlāi	omit it
„ „ <i>v.</i> 2, <i>l.</i> 4. vortantaloi	vortauloi
„ 385, <i>v.</i> 20, <i>l.</i> 3. zatāt	zatā
„ 396, <i>l.</i> 16. this closed	this nearly closed
„ 409, <i>l.</i> 20. the	a
„ 415, <i>l.</i> 10, <i>a f.</i> had	has

N. B. 1. On page 432, line 2, *a f.* instead of „ „, *l.* 6, read: „ 7, *l.* 4, *a f.*

2. *a f.* means that the pages must be counted from the bottom to the top.

3. “var.” means variety (of pronunciation). The pronunciation within brackets seems to be less correct, although perhaps more common than the other.

The kind reader can make by himself some other little corrections, *if there be any more*, either with the aid of the rules laid down in Grammar, or with his own good judgment. The Kanarese text of the Bible has not been corrected at all; for, the middle column is mostly, a sufficient help for what little mistakes there may be: see however what is said about this point in the Preface. Generally, the manner of writing in the fourth part is more correct than that of the other parts; because then I had made up my mind to pay some attention also to spelling. In making the above corrections I tried to follow the common pronunciation; consequently I have written some words differently from the similar Mahrātti words (see

p. 396); yet as I do not pretend to know perfectly the common pronunciation, it may be that some corrections are the expression of a peculiar pronunciation, not of the common one, notwithstanding my efforts to distinguish one from the other. In this case, *i. e.* if there is a variety among the natives themselves, I would rather follow the manner which agrees more with Mahrātti. Accordingly, some words, especially those which deviate from the Mahrātti may be found later on as needful of correction. But the reader in his good sense will understand that in the present state of Konkani it is thoroughly impossible to be perfectly accurate in these niceties, if it is difficult, not to say impossible, to be quite accurate in the most essential points. Hence I omit, out of many, some other more prominent remarks which I had to make about some points; we must be content with what we have until the Konkani language has reached a more settled state.



